

THE

Ponconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION

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Ecclesiastical Affairs.

THE WORK BEFORE US.

VI.

FESTINA LENTE.

THE haste which runs before its opportunities and outruns its strength is commonly eschewed by the wise. It does not always betoken zeal. It is more usually an expression of intense egotism. The foremost at starting are often-times the hindmost at the goal. We well remember a young man of whose forward courage at sea, where he was but a novice, an old tar remarked, "He is bold because he does not see the danger." The old sailor was quite right. Inexperience jauntily faces great risks simply because it is inexperience; and the poet had accurately gauged the hardihood of ignorance when he said—

"For fools rush in where angels fear to tread." It is one thing to determine upon a difficult enterprise—it is quite another thing to prosecute it without due forethought and preparation. We trust our readers will not misapprehend the purport of our advice touching "the work before us," as if we imagined that the friends of religious equality could not do a better thing than burn their ships behind them. In the grand intellectual and moral contest in which they will doubtless bear no inconsiderable part, we hope they will never need to fall back upon despair for their motives. They can make a much better use of their ships than burn them. Let them make all the haste they can. Let them "reach unto the things which are before, and press toward the mark." They need never falter in their onward course—but they will do well to take every step advisedly—to neglect no requisite preparation—to give place to no feeling of impatience—to hold themselves indifferent to early and brilliant exploits—in a word, besides choosing their end bravely, to choose wisely also the surest means to that end, even at the risk of provoking the censure of the impetuous.

We will assume that the final movement of the Liberationists is about to be commenced, and that what has been referred to heretofore as their "ulterior object," will henceforth be treated as their immediate, definite, special object. We will take as settled that the disestablishment and disendowment of the Church of England will be the policy which from this time forth they will use their constant and best

efforts to realise. They know, of course, that the question, in all its breadth, must be submitted to Parliament—but surely not in its breadth only. It is a far more complicated question than that of the Irish Church. It has a more extended, intricate, and delicate ramification of details. It touches the national and social life of the people at a great many more points. It cannot, perhaps, be safely and satisfactorily settled on the same principles. If it is not to be prematurely introduced to the Legislature, or vaguely and insanely discussed, an immense deal of authentic information bearing upon it must be previously collected, digested, and, as far as possible, infused into the public mind. No doubt the great work of last Session has cleared the way of some of the most formidable impediments, and has overborne and destroyed some of the densest and most prickly prejudices. But more than enough still remain, and will have to be cut through and removed by other argumentative instruments than those which availed for last year's successful enterprise. We have not yet carefully measured the force and adaptation of the machinery relatively to the work it was constructed to perform, nor traced out its weakest points, nor examined it thoroughly in its strongest, nor distinguished what seem to be its results from what really are such, nor brought to a focus the scattered rays of light which will expose the utter unsoundness of its main principle and motive power. Nor have we yet reduced to a plan of practical workmanship, such as we might submit to the judgment of an accredited statesman, the proposals which in theory we have recommended to our fellow-countrymen. To do, and especially to do well, all this preliminary work, will ask time, labour, and patience—but, then, it will be the quickest, the directest, the surest way to the end we have in view. Of what use would it be to try a shorter cut, and run our heads against a wall?

It will not be necessary, we presume, to dwell upon these considerations. Indeed, we should have spared them altogether, but that in all movements of importance it is inevitable that some who heartily unite in them will be young and oversanguine, and will perhaps feel disappointed and even discouraged that the precise line of action which they are aware must be taken at last, is not taken as soon as the resolution to take it has been formed. We hope and believe that there will not be an hour's needless delay in setting about the work decided upon as fitting to be attempted. But since we are embarking upon a long and, it may be, stormy passage, our first duty will be to fit out the ship accordingly, not to sail out of port without due preparation. Unforeseen accident, it is true, may at any moment set aside the best laid plans—but it does not follow that well-considered plans are superfluous. It may be found—we think it will be found—that the sphere in which active effort on behalf of the question we are anxious to get legislatively disposed of, may be made with most effect, will lie for awhile outside of Parliament. It will not do so long, we trust—not, perhaps, far beyond the coming Session. To thrust it before the House of Commons in competition with the pending measures relating to the tenure of land in Ireland, or of primary education in England and Wales, would plainly be to tempt, not merely defeat, but ridicule. Such a course would not even ascertain the real

strength of Parliamentary opinion on the subject, but might, and probably would, nip in the bud not a little growing, but immature, sympathy with it. In fact, we are not as yet in a position to force the hand of either the Legislature or the Executive, to any good purpose—and even if we were, the question would still be open whether there are not other Imperial matters which, in point of seasonableness, have claims to precedence. We do not expect, however, that there will be any serious difference of opinion on this head.

Enough of this. Strategical plans may be better discussed in the council chamber than before the public. The decision arrived at by those who for many years past have had the conduct of the movement for religious equality confided to them by its friends—namely, to bring their whole endeavours for the future to bear directly upon the separation of the Church from the State in this kingdom—is grave and momentous beyond the power of words to set forth. It will be pursued, we have every reason to hope, in a becoming spirit, as in the main, we trust, it will also be withheld. There will be room enough for the exercise of that charity that "thinketh no evil" on both sides. It will remain for those who take a conspicuous part on either side, to determine by their own bearing whether the coming conflict shall be one of angry passions and bitterness of spirit, or whether it shall be carried on in such a way as to elicit the highest and grandest capabilities of our common nature. It may be degraded into a curse to our country—but it may be raised into the sublimest course of moral discipline through which a nation can be called to pass. The difference between the combatants is a difference of principle which, in whatever way it may be settled, will enter into, and colour, the entire system of ministering Christ's gospel to the people of this realm. It will admit of no compromise. It can only be closed by a triumph, once for all, of one system over the other. Yet it is quite within the range of the possible that victory shall be so wrought out as to come to the vanquished less as a misfortune than a blessing. The contest which will divide us may be not merely the forerunner, but the efficient cause, of an issue which shall unite us. There never has been a fitter opportunity for a display of the noblest traits of Christian character. We should be sorry to arrogate to the party which seeks the emancipation of ecclesiastical institutions from political thralldom any monopoly of fraternal considerateness and affection. The recent Church Congress at Liverpool forbids the supposition that our opponents are either less sincere or less charitable than ourselves. We hope in them, albeit we can only engage for our own side. For God's sake, let us have no personal detraction—no intemperate deed—no unworthy ebullitions of temper—no appeals to the lower susceptibilities of human nature. "Noblesse oblige," which in such a cause as this may be interpreted "the love of Christ constraineth us," ought to put a tight curb upon all irascible impulses. "We seek not yours, but you," was an apostolic declaration. Surely, the spirit which it expressed may be still dominant over us. Not to gain a victory over our brethren, but a triumph for truth, ought to be, and we would fain believe will be, the animating motive on both sides. Let each do its best, as loyalty demands, and God speed the right.

ECCLESIASTICAL NOTES.

Dr. TEMPLE's appointment has given rise to an agitation from which, but for past experience, we might expect serious results. Dr. Pusey, in a letter to the *Guardian*, has described it as "a horrible scandal." Once more he discusses the character of the "Essays and Reviews," which, he says, have destroyed the faith and souls of multitudes. It is further intimated that by contributing to that volume Dr. Temple indicated that he had no loyalty to his Lord or any regard to the faith. The diocese of Exeter is therefore called upon to rise against the Bishop-designate. As for others, says Dr. Pusey, "there is nothing left but to pray and strive that the Church should be delivered from the tyranny of the State at any cost." And then,—

Honoured by posterity will be the memory of that chapter and of those bishops who first refuse such an injunction. He who has meditated this outrage on the faith of Christians himself holds that faith. "If these things are done in a green tree, what will be done in the dry?" It is time for all who love the faith as it is in Jesus, to think whether we had not better give up any temporalities, or any spiritual advantages which accompany them, rather than risk any repetition of such an infliction. To myself the only hope of safety for the ship seems to be, as in that which bare St. Paul, to "lighten it with our own hands." It still has one in it, we trust, greater than St. Paul, if we, by our sin or indifference, do not drive Him to leave us. But indifference to such a scandal seems to me a grievous sin. Disestablishment appears to me now our only remedy. For it is inconceivable that politicians, in the zenith of their power, will relax in the least their grasp over the Church, or that, if they were inclined to do so, their supporters, who (to use their own words) hold it important to "keep the Church insignificant," would allow it. Better to face at once what must come in ten years at latest; better to be bared of all external help, if need be, now, than when paralysed.

Archdeacon Denison writes in a similar strain, also demanding disestablishment if the nomination should be persisted in. According to the Archdeacon, by the election of Dr. Temple "a direct and intolerable offence and treason will have been committed against Christ and His Church, and it will become the duty of every Churchman to labour actively and steadily to dissolve all connection between Church and State." The *Record*, writing upon the subject in number after number, threatens nothing, and certainly does not recommend any one of its party to resign his temporalities. According to it, "it now remains to be seen what will be the issue of the conflict." Exactly; and the issue, as it has always been, will, most likely, be nothing. Dr. Temple, if not elected, will be appointed. The agitation will cease, but it will leave with many an increasing desire for the separation of the Church from the State. That is all that can be expected from it. It will take, and naturally take, more than one act of this nature to brace the courage of Churchmen to the "sticking point."

The meeting of Irish Church lay delegates has passed off harmoniously and with success. Their discussions were characterised by good sense, were practical, and to the point. They have decided, first, that voting in the new Church Body is to be by orders. Here they have given up an advantage, but all Episcopalian precedents are certainly in favour of this decision. Its practical result, however, may be to put an obstacle in the way of Church progress, and especially of something like Church reform. If the clergy, as one order, choose to stand in the way of any proposal, nothing, it may be supposed, will prevent their doing so. The laity, however, are determined that the Church shall not be priest-ridden, and have therefore resolved that they shall be in the proportion of two to one in the new body. Some little soreness will, no doubt, arise from this decision, but on the whole it may be assumed that both parties will see it to be to their interest not to quarrel.

The proceedings at the reopening of Bunhill-fields last Thursday were admirable. The Corporation of London have now finished their work. From beginning to end they have discharged it with equal zeal and effectiveness. Amongst the large and varied company assembled at the reopening ceremony there could have been but one feeling of gratitude that this great city of the dead has been rescued from the rapacious grasp of the Ecclesiastical Commissioners. The remains of the many generations of London Nonconformists who lie buried in Bunhill-fields can now rest in peace. The ashes of the Cromwell family will not share the fate of the head of their house; Bunyan will lie in his grave as securely as he did in gaol; and De Foe will not have additional contempt poured upon him. Mr. Charles Reed, M.P., as has been more than once stated in this journal, has been the principal and most active agent in effecting this work. His speech at the service on Thursday was admirable in expression and taste, and nothing in any way marred the proceedings of the day. We

heartily thank all those concerned for what they have done.

The *Pall Mall Gazette* of last Saturday devotes an article to the subject of the future campaign on behalf of Church and State. It says it must be remembered that the pressing question of our day in the minds of numbers of Churchmen is "whether the existing State Establishment is to continue or not. The application of the Irish precedent to England is anticipated and dreaded in many quarters." The *Pall Mall*, however, believes that "none except extreme fanatics are ready for immediate and unprepared severance of the connection," and that an immense majority of thinking men are prepared to do their best to maintain it. Our contemporary then discusses two or three recent incidents with the view of assessing their bearing upon this question. The first is Dr. Temple's appointment. It points out the utter inconsistency of the cry of Church and State in the mouths of those who would refuse to the State the free exercise of constitutional power of filling certain Church offices. Supposing Mr. Gladstone were to give way upon this point, how long would the bishops be tolerated in the House of Lords if the Crown could not appoint them, and how long would the other temporal rights of the Church then survive? The treatment of Mr. Mackenzie is next touched upon, and attention is again called to "the inconsistency of those who talk vehemently in support of the Establishment, and deal out hard names to those whom they even suspect of intending to attack it, and yet join in the outcry against State control as exercised through the constituted tribunals. If they really suppose that the country will allow a Church emancipated from that control to retain its revenues and legal position, they must fancy that the days of the Gregories and Innocents are come back." Finally, our contemporary advises Broad Church and High Church to look to it if, through their decisions they should find themselves face to face with their foes, "without a State policeman to keep the peace." The drift of this article we take to be that it is absurd for Churchmen of any kind to dream of independence while in their present position. They must submit to what Dr. Pusey terms "the tyranny of the State." There is no help for it, and their sure policy is to keep quiet—that is, of course, if they want to keep their temporalities. The advice is politic, if it be not very high-principled.

It will be seen from our columns of Ecclesiastical Intelligence that the Committee of the Liberation Society have decided upon their future policy, of which their Secretary, Mr. Carvell Williams, gave last week, at Newcastle, a clear and able outline. The policy has attracted the notice of the *Globe* newspaper, which, last night, devoted to it a long and somewhat elaborate article. The *Globe* says:—

It was but natural that the disestablishment and disendowment of the Irish Church should afford encouragement to the leading minds of this association. Mr. Miall, say what people may, is the real father of the anti-State Church measure which has been adopted by the English Government; and, by-and-bye, we shall hear Mr. Gladstone paying tribute to that gentleman's calm and assured persistency, even as did Sir Robert Peel to the "undarned eloquence" of Richard Cobden on the completion of his scheme for the abolition of the tax on corn. The general supposition has been that, having succeeded in destroying the Establishment in Ireland, and having thus demonstrated in its disintegration the lack of imperial unity in the National Establishment of religion as such; having, moreover, gained the sanction of the Legislature to the principle that, the abstract question of Establishments apart, the State has no right to maintain as an Establishment the religion of the minority of its subjects in any particular part of the empire, the Liberation Society would proceed to attack the State Church in its least invulnerable part; and that we should be tortured with a demand for the application of a disestablishment policy to the Principality.

After some remarks upon the state of religion in Wales, the *Globe* proceeds to express its opinion that the resolution of the Liberation Society's Committee is, to say the least, frank and courageous. It remarks, however, that the question of the union of Church and State has never really been discussed upon its merits, and then proceeds, in an incidental way, to discuss it. It winds up by saying, "We are glad the Liberation Society has made up its mind no longer to tease and torment Parliament by the pursuit of a nagging policy." It will be seen that the policy of the Committee has received a hearty and unanimous approval at Newcastle and Bradford; and it is satisfactory to find it also approved by a Tory opponent.

Times must be greatly changed from what they were, or the *Saturday Review* would not have written what it did last week at the close of an article upon the new baronets. It is there stated that Nonconformists are not adequately represented in the House of Lords, and that, considering the great power of Nonconformity in the State, it might be desirable that some Nonconformist peers should be created. The only objection that our contem-

porary sees to this is that, in all probability, the new peers, Dissent being, to a considerable extent, a social question, would soon go over to the Church. Upon that consideration a strong approval is expressed of Nonconformists being made baronets. Would it not be better to ask why either Churchmanship or Nonconformity should be an element of consideration in the distribution of the honours of the Crown?

THE FUTURE POLICY OF THE LIBERATION SOCIETY.

On Thursday afternoon a Conference of the friends of the Liberation Society resident in Durham and Northumberland was held at Newcastle-upon-Tyne. It was well attended, the Society's leading supporters in a considerable number of towns and villages being present. Mr. Carvell Williams went down from London to acquaint the Conference with the views of the Executive Committee, in regard to the present position of the Liberation movement, and the course of action which has been necessitated by the abolition of the Irish Establishment. The Moderator of the English United Presbyterian Synod, which was sitting in Newcastle last week, together with the Rev. Dr. Edmond, of London, and the Rev. Dr. Scott, of Manchester, were also present.

Mr. HENRY ANGUS acted as chairman, and, after he had opened the proceedings, the Rev. H. T. Ronjons, the secretary to the local committee, explained the circumstances in which the Conference originated. He said that the letters received from those who were unable to attend were of the most gratifying kind, there being a unanimous feeling of gratitude for the glorious achievements of the past, and that there was a necessity for energetic action to ensure a further and a complete triumph.

Mr. CARVELL WILLIAMS, who was very warmly received, then delivered an address. It was, he said, two years since he last met the Society's friends in that town, and he had then lately returned from a special mission to Ireland, which was intended to be preparatory to a new, and, it was hoped, final assault on that ancient wrong, the Protestant Establishment in Roman Catholic Ireland. He then proceeded to describe the particular object of that mission and its satisfactory results, and rapidly touched upon the events which followed, until at length there had been placed upon the Statute Book an Act for the disestablishment of the Irish Church, the withdrawal of the Maynooth Grant, and the discontinuance of the *Regium Donum*. Gratifying as was that result to the Liberal party and to the friends of Ireland, it was still more gratifying to the members of the Liberation Society, inasmuch as, after twenty-five years of patient effort, they had completely effected their object in one portion of the United Kingdom, and had done it by peaceful and constitutional means alone. (Hear, hear.) At the close of such a struggle, might they not "rest and be thankful"? Well, they were very thankful. They were thankful to all who had co-operated with them in the accomplishment of the great work; they were thankful to the Government, and especially to the head of the Government; and, above all, they were thankful to Him by whom kings reign, and not princes alone, but Parliaments and Cabinets, decree justice. (Applause.) But, while they were thankful, they could not rest, and for two reasons. One was, that the times were pre-eminently favourable for the further prosecution of their work: the other, that the larger, and the most formidable, portion of their undertaking still lay before them. It was most important to bear this last fact in mind, because, while there prevailed a general conviction that the days of Establishments were numbered, it would be a great mistake to suppose that the remaining Establishments would fall without a struggle. They had been told that the English Church occupied a very different position from that of Ireland, and most undoubtedly that was so. The pecuniary, the political, the social interests at stake were far greater than those of the Irish Establishment; while their own forces would for a time be weaker. Instead of being, as they had been during the last two years, a wing of the Liberal army—that army moving together with one accord for one object—they had now to fight on their own account once more, until the time should come when, entering into new alliances, they should move forward to do a work which it would be impossible to effect by themselves. (Hear, hear.) In deciding on future modes of action, therefore, it was of the utmost importance that they should not, by any mistake or any precipitancy, bring upon themselves disasters which would have been of little importance in the days of their obscurity and weakness. They had been asked—even before the Irish Church Act passed—which of the remaining Establishments they would next attack—that of Scotland, or that of Wales—and asked as though they had but to decide upon their line of march in order to march to an easy victory. They, however, must not indulge in extravagant anticipations if they wished to avoid needless disappointment.

No doubt the Established Church in Wales was very weak, and in Wales, more than in any other part of the kingdom, Voluntaryism had shown its strength; but, in fact, there was really no such thing as a Welsh Establishment, seeing that the Establishment in England and Wales was one and indivisible; and unless Wales should become like Ireland—which

God forbid—there was no prospect of having it dealt with sectionally or locally. (Hear.) No doubt, the most vulnerable side of the Establishment was to be found in Wales; and it was certain that when the Welsh Nonconformists—which was only another name for the Welsh people—were enabled, by means of the ballot, to make full use of their political power, they would render inestimable service to the cause of disestablishment. The Scotch Establishment occupied a different position. It was not only the Church of a minority of the people, but those who were opposed to it had much political power, and knew how to use it. In fact, it might be said that the Scotch Establishment was so weak as to exist only on sufferance. It was endured with comparative complacency, because the people knew they had only to stretch forth their hands to bring it to the ground. (Hear, hear.) Whenever the Scotch Voluntaries were ready to assail the Establishment in Scotland, their southern brethren would be ready to join them. But at present they appeared to be absorbed in schemes of union, and were, perhaps, willing to give to free Churchmen longer space for the recantation of their errors. (Laughter.) In what direction, then, were they to move? Well, briefly, they intended to lay siege to the English Establishment. (Loud cheers.) If they succeeded in that, the Scotch Establishment, they might rely upon it, would quickly follow—supposing that, in the course of events, it was not the first to come down. The Society had availed itself of a combination of favourable circumstances to assail the Irish Establishment, which had been abolished because of its injustice; but now it was thought wisest to act on broad and imperial, rather than on narrow and local grounds. (Hear, hear.) To that complexion they must come sooner or later, and it had better be sooner than later. (Cheers.) Even if they decided on a purely Scottish or Welsh movement—and especially the latter—the supporters of the English Establishment would raise the wider issue, and compel them to discuss the whole question of Establishments. (Hear.) They had other and weightier objections to State Churches than that they inflicted injustice on certain portions of the community, and those objections were as strong where the injustice was least, as where it was greatest. It was felt, therefore, that it was now time to raise the cry of old Latimer in regard to covetousness, "Out with your axes, ye preachers of the word! Stand not, toying and tickling at the branches, but strike at the root!" That would be better than to engage in a series of small and bit-by-bit agitations which would weary some, would disgust others, and would not effect all that might and ought to be done to secure the acceptance and triumph of their great and noble principles. (Loud cheers.) In this matter, as in others, honesty would prove to be the best policy. (Hear, hear)—and though it might expose them to the hottest fire of their opponents, it would serve to kindle the enthusiasm of their most devoted friends. Scarcely more, however, could be said in denunciation of their "ulterior aims" than had already been said by the upholders of Establishments—(Hear)—who had declared that disestablishment in England would follow disestablishment in Ireland, and with whom, therefore, it might be hoped, the bitterness of death was already past, in regard to the institutions they had so vigorously championed. (Laughter.) It might, perhaps, be asked, whether the Society had not always been doing that which it now proposed to do? Well, in a certain sense, it had; for it had been arguing against Church Establishments for a quarter of a century. But then it had been arguing against them in the abstract, rather than dealing with them in the concrete. It had been dealing with what were thought to be distant possibilities, or, as some people thought, impossibilities. At one period it was difficult to make some people understand what they really wanted; and so, when Sir Charles Wood, on the hustings at Halifax, asked Mr. Miall what he meant by separation of Church and State, he did it in a tone which indicated that he thought that Mr. Miall was as ignorant in regard to the matter as himself. Now, however, Sir Charles needed no instruction, for he had lived to assist in separating Church and State in Ireland, and, as Lord Halifax, had supported the Disestablishment Bill—(cheers and laughter). They had, therefore, now to speak of disestablishment and disendowment as terms which all intelligent people understood—as realities, and not as abstractions and matters of speculation. (Hear, hear.) They had to foster the belief that the Legislature must apply to England and Scotland the principles it had already adopted in regard to Ireland. They had to convince the people that to do so would be safe and right, as well as necessary; and they had also to take care that, when the English Church was disestablished, it should not be permitted to carry away with it public property to any extent proportionate to that with which the Irish Church would be endowed. (Loud cheers.) They had also to satisfy Episcopalians that disestablishment was the doorway of escape from the numberless difficulties by which they were now surrounded. He hoped, and he believed, that they would, in addition, soon be able to point the members of the Church of England to the proceedings of Irish Episcopalians for proof that a Church, one with theirs in feeling and in faith, could exist and flourish as a self-governed community without support or patronage from the State. (Loud cheers.) It was essential to the success of such a policy that much should be done out of doors before any approach was made to Parliament. (Hear.) There must be previous preparation. Information must be collected, and a strong light be thrown on the whole question, both in outline and detail; but the issue would be distinctly raised in Parliament immediately that the favourable moment arrived, and presently, it must become a test ques-

tion at the hustings, as minor questions had been before. (Cheers.) That, briefly stated, was their proposed policy, and the measures to be taken in furtherance of it must be planned with all the wisdom they could command. Some of them could not work harder than they had done—(Hear, hear)—but they might work in new directions, and in another, and perhaps better spirit. At any rate they could work with greater definiteness, with greater hopefulness, and indeed, with a feeling of absolute certainty, in regard to the ultimate, and now not distant, completion, of their work. (Cheers.) While it was not intended immediately to attack the English Establishment in Parliament, he did not wish the Conference to suppose that it was intended to let the Society's Parliamentary machinery get out of gear, and grow rusty by disuse. (Hear.) On the contrary, there were indications that the friends of religious equality would be kept in full activity throughout next session. Parliament having, for the present, disposed of the Endowed Schools, it was time to press for the abolition of University Tests. (Cheers.) The Lords must not be allowed to treat the bill as they did last session, and, instead of discussing Lord Carnarvon's compromise, it was more likely that the promoters of Sir John Coleridge's bill would now insist that the bill should, as regarded the colleges, be compulsory, and not permissive. (Cheers.) Then it was thought to be time to set about abolishing the clerical monopoly in church-yards; for why should not Dissenters in England have the right of avail themselves of the services of their own ministers in the interment of the dead, as they had in Scotland, in Ireland, and in the colonies? (Much cheering.) He hoped that a comprehensive and decisive measure would be brought in to effect that object. (Hear.) They had not yet wholly abolished compulsory Church-rates, for they existed in some parishes to pay off debts, and in virtue of antique and curious local Acts, and as the existing information on the subject, as well as to the extent to which Easter-dues were still enforced, was very vague, steps would be taken to ascertain the actual facts. (Hear, hear.) Then Mr. McLaren not only intended to persist in pressing his bill for abolishing the Edinburgh Annuity-tax, but he had prepared a bill to make Church-rates voluntary in Scotland, as well as in England. There they were levied on the landlords, instead of on the ratepayers, and with less frequency; but if the Voluntaries in Scotland thought the bill adequate for its purpose, and were anxious that it should pass, the Voluntaries of the south would not fail to assist them. Should the bishops sit in Parliament? was a question also likely to be discussed, and the Society would have something to say about it; though it had been suggested that, seeing that the bishops seldom spoke or voted in Parliament without damaging the cause of State-Churchism, it would be a great mistake to deprive them of their peerages. (Laughter.) He (the speaker) felt that, besides alluding to these topics, it was necessary to hint at the possibility of having to take up a position of antagonism to the Government which they had hitherto been thankful to support. For had it not been announced that they intended to bring in a bill authorising the lending of public money for building places of worship and parsonages in Ireland, and even for paying off debts already incurred? He, however, hoped they would, during the calmness of the recess, become convinced that such a measure was antagonistic to the policy which they had lately so triumphantly adopted, and that, having resolved to free themselves from all connection with the religious affairs of Ireland, they would not begin to meddle with them again. (Cheers.) He had also just heard that, although the Colonial Secretary had lately led a deputation to believe that it was intended to disestablish the Church in Jamaica, the governor of that island proposed to pay the ministers of all denominations. He did not yet know the intentions of the Home Government, and hoped they might be trusted in the matter, but they must be watched. (Hear.) He imagined that, in the slight sketch of the sessional programme for next year, which he had now given, he had furnished enough to satisfy the most intensely practical of the Society's friends. (Hear, hear.) And in regard, not to next session alone, but to future sessions—not to minor matters merely, but to those larger and graver topics, of which he had been speaking, the Society's Executive Committee confidently calculated on a continuance of that steady, and that disciplined, as well as that earnest support which had already enabled them to achieve so much. (Loud cheers.) But they looked, as all their friends should and would, look to something more, and higher, for encouragement and stimulus. Let none of them, elated either by past success, or by brightening prospects, trust to their own right arm, as that which should gain for them the victory, but look to Him whose honour they sought to promote, and who would ultimately prove to be greater than all who might be arrayed against them. (Loud applause.)

The Rev. W. WALTERS then proposed a resolution expressing satisfaction at the passing of the Irish Church Act, the completeness of which, as well as the defeat of proposals for concurrent endowment, he attributed to the Liberation Society. He felt sure that the Government were indebted to the members of the Society for the great assistance which they had given during the struggle, as well as for the previous work which they had accomplished in educating the mind of the people. He also thought they were mainly indebted to the Society that they had not at that moment three or four Established Churches in Ireland, instead of one, for such a scheme had been proposed, and would no doubt have been carried, but for the resistance of the Liberation Society.

Mr. JOSEPH COWEN, jun., who seconded the reso-

lution, said they were all indebted to Mr. Williams for his singularly clear and exhaustive address. It had never been his privilege to listen to a more lucid statement of political programme than that which he had given, and he thoroughly agreed with the policy of the association which had been enunciated, because it was best calculated to serve the object they all had in view. Political action would now be more quick than it had hitherto been. They had been agitating for many years, but the progress had been very slow, and it was some time before they made an impression on the public mind. The public mind was now turning to these broad questions, and he confidently anticipated that the time was not far distant when they would see a full realisation of the programme of the Society. He highly approved of its proposed policy. The resolution was then carried *en masse*.

The Rev. J. C. STREET moved—

That, having in view the fact, that by the abolition of the Irish Establishment one portion of the work of the Society has been accomplished, and also the rapid growth of public opinion in favour of disestablishment generally, the Conference recognises the necessity of such aggressive action on the part of the Society as will be adapted to the course of events, and be calculated to hasten the complete realisation of its aims. It therefore approves of the proposal of the Executive Committee to prepare for an agitation which will seek to apply to the English Establishment the principle already adopted by the Legislature in regard to Ireland, and expresses the hope that such a policy will receive the hearty support of all the Society's friends.

He said it would be admitted that it was judicious to direct all their energy and force against the weakest part of the Establishment system—the Irish Church.

They were opposed to all Establishments, and were therefore the more opposed to the gigantic Establishment which had its head-quarters in this country.

Let there be no mistake about it. The Liberation Society had made its mind up to go in for the disestablishment of the Church in England, and they would not rest until they had accomplished in this country more thoroughly that which had been accomplished, though not so thoroughly, in Ireland.

(Cheers.)

Mr. A. COMMON, of Sunderland, seconded the resolution, and entirely approved of the policy of going in for the whole question, instead of wasting their time in fighting the cases of the Church in Wales and the Established Church in Scotland. (Hear, hear.) As far as Sunderland was concerned, he could say that the two members were prepared to vote at once for the disestablishment of the English Church.

Mr. ANDREW, of Leeds, gave some details respecting his own district, and—

Mr. CARVELL WILLIAMS, in response to a suggestion of Mr. Robjohns, gave some information respecting the Committee's plans in respect to lectures, publications, and the young men's movement.

After short speeches of a practical kind, by Mr. Harris, Mr. Tomkins, the Rev. J. C. Street, Mr. Cowen, jun., and the Rev. H. Robjohns, the motion was carried, and the Chairman having been thanked, the members of the Conference adjourned to tea.

At night there was an animated public meeting in the Lecture Hall, presided over by Mr. J. Cowen, jun. The Rev. W. Best, of Leeds, moved, and the Rev. H. T. Robjohns seconded, a motion relative to the abolition of the Irish Church. Mr. CARVELL WILLIAMS criticised the proceedings at the recent Church Congress, and the Rev. J. H. Gordon also spoke. It was a hearty and unanimous meeting.

MEETING AT BRADFORD.

On Friday night, a public meeting was held in the theatre of the Mechanics' Institute at Bradford, and was largely attended. It was of a congratulatory character; though the future, as well as the passing of the Irish Church, was the subject of discussion. Mr. Carvel Williams and Mr. Edward Butler, of Leeds, attended to represent the Liberation Society. Mr. Isaac Holden, late M.P. for Knaresborough, and an influential Methodist, presided, and in his opening speech referred to the fatal effects of State-Churchism in Turkey, where he has lately spent some time. The Rev. R. Tuck, B.A., moved the first resolution, which expressed thankfulness for the abolition of the Irish Establishment, and was followed by Mr. Michael Nelson, a Methodist, who insisted on the duty of religious men to take up the State-Church question, and on religious grounds. Mr. Butler, in a vivacious speech, drew some lessons from recent success. He confessed to being astonished at sitting down in the easy chair of gratulation. The experience of all the friends of liberat'd religion was an experience of hard work. Snow they knew, and rain they knew, but of sunshine they said, "Who art thou?" (Laughter.) However, Archdeacon Denison had come to their help, and the Archdeacon was worth an annuity to them. (Laughter.) There would be plenty of hard fighting with him, but it would be fair fighting, and when he was beaten the Archdeacon was a man who would say so. A good work had been done, and the Liberation Society and those who were with them had laid the channel for it; and the result was undoubtedly encouraging, and would unquestionably strengthen them for the labour which was yet to be accomplished. He thought they saw pretty clearly that the disestablishment of the English Church was coming. (Applause.) They had put aside the clothes of the Irish Church baby; but the baby was not lost to Dissenters—it was "gone before." (Laughter.) Mr. Carvel Williams described the future duties of the members of the Liberation Society. He also referred to the threatened agitation relative to the appointment of Dr. Temple, and recalled the circumstances respecting the abortive opposition to Dr. Hampden years ago. Mr. A. Illingworth, M.P., also spoke, and contrasted the former with the present position of Voluntaries. The nation, he said, was coming to see that the Estab-

lished Church was a branch of the public service, and, when it was found that it was not a public benefit, the nation would say it must go. Alderman Cole and Councillor Boothroyd proposed the vote of thanks to the Chairman which closed the proceedings.

THE CHURCH ASSOCIATION.

The autumnal meeting of this association was held at Clifton last week, the conference opening on Tuesday at the Victoria Rooms. Between 200 and 300 clergymen and laymen, besides a number of ladies, were present. The Right Rev. Bishop Anderson presided. The chairman of the association, Mr. J. C. Colquhoun, being unable to be present on account of indisposition, had addressed to Colonel Savile and the members of the conference a long letter on the present aspect of affairs in the Church. He said that there were within the Church at present two parties, both of them active and formidable. The one deny the foundations of the Christian faith; the other assail the belief and worship of the Reformed Church. The latter is, in his view, the most formidable. A long catalogue of facts is given to show that the Ritualist system, now accepted "by a considerable section of the clergy," is nothing else than the revival of Romanism. It was to obtain a deliberate decision on some of these questions by the courts of law that the Church Association had been formed:

The judgment of the highest court has been obtained on five of the new ceremonies introduced into our service, all of which have been pronounced contrary to law. Many other points will be decided in the case now pending with Mr. Parchas. I have little doubt that every one of these innovations will be declared illegal, and I have a confident expectation that Mr. Bennett's teaching also will be decided to be contrary to the Articles and Liturgy of our Church. These proceedings have been indeed costly and have involved much anxious labour, but a faithful laity have not shrank from personal sacrifices, in order to vindicate the Church of England and to preserve Protestant truth.

The Right Rev. CHAIRMAN introduced the real business of the day by giving a very cordial and hearty welcome to all present. He thought their purpose was three-fold—for united prayer, for conference and deliberation, and for effort.

The Rev. J. C. GOODHART, rector of Wetherden, Suffolk, read an address on "The duty of honouring God the Holy Ghost." The Rev. J. RICHARDSON, rector of St. Mary's, Bury St. Edmunds, read a paper on "The comprehensiveness of our Reformed Church and its just limits." A Reformed Church, he contended, should not be said to comprehend the abuse which had been cast out, even though it might be brought in again by men who hated to be reformed. After discussing the subject at some length, the speaker said he thought that at no period of her history had the Reformed Church comprehended so many Christ-loving members as now. Never had there been so much Gospel truth proclaimed from the pulpits as now, and yet the peril was never so great as now. There were traitors in the camp ready to betray, a strong enemy near them day by day preparing for a long struggle, and ready to make a last effort to carry that key of the Protestant position, and many who were really their brethren in Christ were coldly looking on as if they would not much regret to see their stronghold stormed.

The Rev. J. C. RYLE opened the discussion. He observed that the Church of England was a very comprehensive Church, and held that there were in these times, points upon which clergymen might very well agree to differ. He believed the limits of the Church were very fairly marked out to them by the articles and formularies of the Church of England. But they should call upon the bishops not to forget that the Church of England, though a comprehensive Church, had limits to its comprehensiveness. With all his respect for the office of bishop, they had a right really to be astounded at the cold, calm, indifferent way in which they appeared to tolerate downright Romanism on the one hand—aye, let them mate out equal justice—and downright scepticism on the other hand. (Loud cheers.) Within those limits they wanted the bishops to say and do everything as bishops of the Church of England. And they had a right to press upon people in high quarters that when they made a selection of men to be bishops, they ought to remember that the feelings of a vast majority of the diocese ought not to be trampled upon and despised by them. (Applause.) If, for example, in the present day, anyone holding the office of chief adviser of the Crown thought to thrust upon a diocese like that of Exeter a man whose name was notorious as one of the principal writers in "Essays and Reviews"—(Hear, hear)—he thought that all fairness was thoroughly transgressed, and that the limits of the comprehensive Church of England were completely forgotten. (Hear, hear.) The rev. gentleman, on the question of liturgical revision, expressed his fears lest it may be carried too far. He cautioned his hearers further to be careful that they did not lightly and thoughtlessly give way to the movement set on foot by Mr. Mackenzie and his friends for more liberty, for the liberty Mr. Mackenzie wanted, he had no doubt, was to Romanise, if he possibly could, a little more, the Church of England, but if she was Romanised more than she at present was, her days would soon be numbered, and she would pass away.

The Rev. C. H. DAVIS, in the course of some remarks, in which he supplemented the observations of Mr. Richardson, asserted that the doctrines of Archdeacon Denison and Mr. Bennett were blasphemous, and that those men devoured their God.

After a long discussion the conference adjourned,

and met again in the afternoon. The Rev. J. B. WHITING, vicar of Bromfield, Essex, opened the question "How best to extend a correct knowledge of the doctrines of our Reformed Church, as opposed to Romanising Ritualism on the one hand, and infidelity on the other. How also to awaken the minds of the people in general to the dangers which thus threaten our Reformed Faith, and to the duty of helping in the work of the Church Association." He thought they ought to be much more bold in their rural-deanery meetings and in general society in maintaining that the Church of England was distinctly Evangelical, and the Reformers too, and that Evangelical opinions were the only opinions that were identical with the opinions of those who framed the liturgy and the intentions of the Prayer-book.

The Rev. M. HOBART SEYMOUR said they ought not to shut their eyes to the fact that there was a deathlike apathy among men of the world as to whether Popery increased or diminished among them. On the other hand, they should not shut their eyes to the other fact, that the great mass of the population were thoroughly with the clergy, if they (the clergy) taught them to know and understand the nature of Popery. They should, however, consider that the whole of the teaching power of the country ignored the subject of Popery, or was apathetic. The clergy, as a body, knew very little about it, and seemed to care still less. General AYLMER advocated district meetings to consider the subject under discussion. The Rev. ALLEN CORNWALL, of Bagpath, Gloucestershire, said he was sure the masses of the people were with them. The Rev. S. A. WALKER, of Bristol, followed in an energetic speech. He for one would not call those men brethren who were allied to Ritualism. He called them enemies of the cross of Christ, who had intruded themselves into the Church as a party, and as a party they ought to exclude them. When he remembered the abominations that were carried on at St. Raphael's and at All Saints', in Clifton, and was asked to acknowledge these men as brethren, he replied as John did to Corinth—"I acknowledge you to be a child of hell." (Laughter.) He did not dislike the men personally, but he abhorred their tenets and their practices and their objects, and sooner or later they must fight the battle with those men. The Rev. G. B. CONNELLON, clerical secretary of the Church Association, suggested, as a means of helping the association, the more thorough historical explanation of the Book of Common Prayer to the masses, so that the people might understand that in the National Church they were thoroughly Scriptural and thoroughly Protestant. The Rev. W. A. CORNWALL, of Wolverhampton, spoke in favour of a thorough indoctrination of the people, both old and young, with the character of Ritualism. Mr. R. O. L. BEVAN addressed the meeting, and the conference then closed with the benediction, which was pronounced by Bishop Anderson.

In the evening a public meeting was held in the large saloon of the Victoria Rooms, under the presidency of Lieutenant-Colonel SAVILE, who said that the letter of Mr. Colquhoun proved that the danger arising from Romanist tendencies was a growing evil, and demanded that all who loved their Protestant and Evangelical Church should cordially unite to stay the evil. He argued that if men who had been appointed by the Church to preach the Gospel of Jesus Christ, really preached rank Popery, the association could not fairly be charged with persecution if it sought to eject them.

The Rev. J. B. CLIFFORD then read a paper on "The Anti-Christian character of modern errors, and the consequent need of a fuller exhibition of Christ to confute and counteract them." The Rev. HENRY BARNES, vicar of Farringdon, Berks, delivered an address on "The higher spiritual life and its characteristics; the means of producing it; the need of it for real conversion work among the people." The Rev. J. N. GARNETT-ARMYTAGE, rector of Flax Bourton, read a paper on "What practical means can be taken to assist the Church Association in their endeavours to arouse Protestant feeling throughout the country?" The principal difficulty which they had to contend with was the great apathy of the people of this country from one end to the other—their melancholy and almost immovable indifference on the great subject upon which they felt their minds to be so deeply stirred. The rev. gentleman made some suggestions for removing much of the indifference of the people, and amongst them was the establishment of Protestant scholarships in our universities. He felt that the masses of the people lent a very deaf ear to a controversy which turned entirely upon spiritual and religious matters; but they wanted something that would show to the masses what was indeed true—that they must maintain the Protestant character of the religious doctrine that was disseminated in England, or they must forfeit their own civil and social liberty. He suggested that lectures should be delivered throughout the country by educated laymen, and he thought it desirable that Protestant classes should become discussion classes, to which Roman Catholics might be kindly invited. He also thought that the Roman controversy ought to be brought more into their pulpits than it had been, and he felt that their doctrinal preaching must be more distinct.

The Rev. J. C. RYLE, in an earnest speech, expressed his deep love for the Church of England. He said that traitors had crept into the camp; Ritualism had arisen and made vast progress in the country, and he wanted to do what he could to turn Ritualism out of the Church of England, and if Ritualists would not repent, he wanted very much to see them turned out too. The Rev. H. SEYMOUR having addressed the meeting, the proceedings closed with singing and prayer.

THE IRISH CHURCH LAY CONFERENCE.

The conference of lay delegates reassembled on Wednesday, at the Antient Concert Rooms, Dublin. The Lord Primate took the chair in the first instance, but said that he and the Archbishop of Dublin had come to the conclusion that, as the proceedings of that day more immediately concerned the laity, they would be more properly conducted under the presidency of a lay chairman. He therefore vacated the chair, and the Duke of Abercorn was called thereto. After the Knight of Kerry, the Earl of Bandon, and Mr. Varner, M.P., had spoken, on the motion of the Earl of Courtown a committee was appointed to consider the subject of the proportion of the lay representation to the number of Protestants in each diocese. Whilst this committee retired to deliberate, other business was entered upon. Several attempts to draw the assembly into the consideration of matters properly belonging to the organised Church body were defeated, and a motion prescribing the exact manner in which future elections by delegates should take place in parishes and dioceses was negatived as being an unwarrantable dictation to the diocesan Synods. Mr. Puxley, a Cork delegate, then asked the conference to declare itself to be the lay portion of the General Synod of the Church, but strong opinions being expressed that this would be illegal, Mr. Puxley finally withdrew the resolution. Lord Courtown's committee appeared with their report in the course of the afternoon, recommending that the lay representation should be based partly on the parochial system and partly on population. They proposed to divide the dioceses into three groups, giving Down, Armagh, and Dublin, as the first group, respectively 71, 72, and 59 delegates; Derry, Kilmore, Cork, and Ossory, 36, 34, 38, and 36; Tuam, Meath, Killaloe, Limerick, and Cashel, 19, 23, 19, 19, 20—in all, 446. Vice-Chancellor Chatterton proposed instead that the united dioceses of Armagh, Down, and Dublin, having each of them a Church population of over 100,000, should have 52 representatives each; and Derry, Kilmore, Cork, and Ossory, having each a population of over 35,000, 40 each, and all the rest 24 each. During the discussion on this amendment, Mr. Moore, a Northern delegate, said he hoped in the future they would not have their bishops "rolling about London in luxury," but "attending to their duties and visiting their parishes at least once a year." The Earl of Leitrim stated that he was ready to build places of assembly, "not cathedrals," for all the Protestants on his property, so that the very old and the young might be able to reach a place of worship.

At Thursday's meeting it was resolved that the archbishops and bishops be requested to convene, as soon as possible, such parochial, congregational, or diocesan meetings as may be necessary for the purpose of electing clerical and lay delegates to attend the general convention of the Church as contemplated by the Act. It was further arranged that a committee should be appointed to make the necessary preparations for the General Synod, and to frame a constitution for the Government of the Church of Ireland. On a resolution being carried in favour of two lay representatives in the Synod for one clergyman, the Primate intimated that the clergy would probably reconsider their representation. According to the scheme as it stands, the Synod would consist of 660 representatives. A long discussion took place as to the qualification of an elector in any parish or congregation, and it was decided that no test should be required except a declaration that he was a member of the Church, resident in the parish as a member of the congregation, and twenty-one years of age. A vote of thanks having been passed to the chairman, the Duke of Abercorn, the conference adjourned *sine die*.

The Bishops have met in Dublin to discuss the resolutions adopted at the meeting of the lay delegates. The clergy of the diocese are summoned to meet the Archbishop of Dublin in the Chapter-room of St. Patrick's Cathedral to-morrow (Thursday), to consider some of the questions affecting their position in the Church, which have been raised in the Conference.

At the recent Church Congress at Liverpool, more than three hundred signatures were appended to a document stating the Congress deeply sympathised with the Church in Ireland, and desired to see a Sustentation Fund immediately established.

THE OPPOSITION TO DR. TEMPLE.

In a letter to the *Guardian*, Dr. Pusey asks whether the tyranny of the State in the appointment of bishops is to be endured any longer? The scandal of recommending to a bishopric one of the writers of the "Essays and Reviews" surpasses, he declares, in its frightful enormity anything which has ever been openly done by any Prime Minister. It remains to be seen whether the diocese upon which Dr. Temple is thrust will accept him or will rise up against him; whether (whatever influential latitudinarian laymen may say) the clergy will not reject him. But for those who believe there is nothing left but to pray and strive that the Church should be delivered from this tyranny of the State at any cost. Better, whatever loss of position or influence disestablishment may involve, than that the Church should be poisoned through her chief pastors. The English Prime Minister, who becomes such on mere political grounds, exercises, not as of old, with the advice of bishops, but as an absolute autocrat, a choice less limited than the Pope in his communion—a choice limited by no other restraint than that a dean and chapter should under the penalty of *præsumere* refuse to elect the person whom in the name of the Crown he enforces upon them, or that bishops should,

under the same penalty, refuse to consecrate him. Honoured by posterity will be the memory of that chapter and of those bishops who first refuse such an injunction. It is time for all who love the faith as it is in Jesus to think whether they had not better give up any temporalities, or any spiritual advantages which accompany them, rather than risk any repetition of such an infliction. To Dr. Pusey the only hope of safety for the ship seems to be, as in that which bare St. Paul, to "lighten it with our own hands." Indifference to such a scandal seems to Dr. Pusey a grievous sin. Disestablishment appears to him now the only remedy. For it is inconceivable that politicians, in the zenith of their power, will relax in the least their grasp over the Church, or that if they were inclined to do so, their supporters would allow it. Better to face at once what must come in ten years at latest; better to be bared of all external help, if need be, now, than when paralysed.

Archdeacon Denison delivered a remarkable speech at a luncheon given during the annual commemoration of the Leeds Branch of the English Church Union. The Very Rev. gentleman commented with great earnestness upon the danger which threatened the Church by the nomination of Dr. Temple to the Bishopric of Exeter. He had, he said, received letters from the Archdeacon of Exeter, intimating that the Dean and Chapter and all the clergy of that diocese were rising as one man to protest against the appointment, and he also read a communication from Dr. Pusey, which stated that, if Dr. Temple's appointment took place under the sanction of the civil powers there would be no course left to them but "openly to contend directly and immediately for the dissolution of Church and State." Archdeacon Denison added that, so strongly did Dr. Pusey feel upon the matter, that he had dissolved a long, intimate, and affectionate friendship with Mr. Gladstone in consequence of his selection of Dr. Temple.

A "Clergyman and Landowner in the Exeter Diocese" writes to a contemporary, quoting some passages from Dr. Temple's own essay, and observes:—

It is not a mere question of the ascendancy of one party over another in a Church which practically tolerates both; it is a question whether a man is to rule who holds principles subversive of the Church's very existence. Therefore I hope that the Dean and Chapter of Exeter will have the courage to refuse Dr. Temple's election, come what may. Should Dr. Temple be elected and consecrated, I am not sure that I shall not agitate for disestablishment, as the lesser of two evils.

"A Cheshire Vicar" similarly observes that if Mr. Gladstone is wishing to pave the way for disestablishing the English Church, he has hit upon a very effectual plan.

I have always considered the union of Church and State of great importance; but if the effect of such union is to be the placing of the clergy under the supervision of political bishops who have no personal experience of parish work, I shall change my opinion, and think that the sooner we are disestablished the better.

The *Record of Friday* says that the Dean and Chapter of Exeter must be strongly and promptly supported.

Whether it may be thought best that Dr. Pusey and his friends should move in one column, and that the Evangelical clergy shall move in another; or whether the laity shall in like manner operate in separate columns under distinct leaders; there should be one harmonious organisation at head-quarters, all tending to one point, and that is, to carry up to the Throne a memorial or memorials, indicating the feelings of intense repugnance and disgust which are felt by the clergy and laity at the attempt to place on the Episcopal throne of Exeter a head master of Rugby School, whose share in the condemned "Essays and Reviews" is his chief, if not only, distinction as a clergyman.

On this occasion the Evangelical party are in no danger of repeating the blunder into which they were unconsciously betrayed nearly three years ago, when, in attempting at a great crisis to find a neutral leader to preside over a united meeting of moderate High Churchmen and moderate Evangelicals, directed against Ritualism, they permanently weakened their own strength, and unwisely threw away a grand opportunity. The question now at stake is one which cuts deeper than Ritualism into the vitals of all that constitutes a Christian church. Several of the bishops are said to have expressed their approval of the course on which the Dean and Chapter of Exeter are understood to be of one accord. Dr. Pusey is now as ready as he was in 1861 to unite with Lord Shaftesbury against the march of infidelity, and of Lord Shaftesbury's willingness to join in any well-concerted movement intended to resist the inroads both of infidelity and Popery, there never has been a question. One of our contemporaries says, "Both High and Low Church are equally opposed to the appointment, and for once Dr. Pusey and Lord Shaftesbury are able to act in concert. Exeter is notorious for ecclesiastical energy, and in this case the Chapter will leave no means untried to protect themselves."

The following advertisement appears in the *John Bull*:—"The Earl of Shaftesbury and the Rev. Dr. Pusey having consented to act in unison in using every effort to prevent the scandal to the Church caused by the Premier's nomination of Dr. Temple, clergymen and laymen willing to support their brethren in the diocese of Exeter are requested to communicate without delay with J. L. Fish and G. Noel Hoare, secretaries, *no 1 tem.*, committee room, British Hotel, Cockspur-street."

The *Guardian*, in an editorial article, observes:—"Dr. Temple's nomination is one which was sure to call forth strong animadversion; as it is also one which was sure, sooner or later, to be made. It is quite intelligible that very strong objections should be felt to his appointment. Some of them we feel strongly ourselves, though we also feel that there are compensations in his self-devotion, his manly straight-

forwardness, his honesty and fairness of mind; qualities which would be still more recognised than they are if they were accompanied by a greater and more patient appreciation of the views of others, their position, their difficulties, and their objects."

The clergy of Exeter, or such of them as have taken action, who have memorialised the Dean and Chapter against the appointment of Dr. Temple as successor to Bishop Phillpotts, say that "feeling the responsibility that rests upon them as stewards of God's mystery and ministers of His word," they beg that Dr. Temple may not be elected on the following grounds:—"1. Dr. Temple was the author of an essay in a volume entitled 'Essays and Reviews.' 2. This volume was protested against by 12,000 of the clergy not long after its publication. 3. The archbishops and bishops of both provinces unanimously censured the opinions contained therein, as 'essentially at variance with the fundamental doctrines of our Church.' 4. At an archdeaconal conference of the archdeaconry of Exeter, in March, 1861, the thanks of the meeting were given to the archbishops and bishops for that expression of their opinion, and a declaration adopted that the opinions contained in that volume cannot be held consistently with a belief in the Bible, as the revealed Word of God. 5. The same volume was condemned by the synodical judgment of the Convocation of Canterbury as 'containing teaching contrary to the doctrines received by the United Church of England and Ireland in common with the whole Catholic Church of Christ.' 6. While the book has passed through many editions, and the preface (repeated in each edition) indicated that the essayists had a common object in view, Dr. Temple has never withdrawn his essay, nor (though urged thereto by more than one bishop) has he, as we believe, expressed any disapproval of the opinions of his co-essayists."

Dr. Temple has arrived at Exeter, and it is said that the opposition to his appointment appears to be collapsing. Canon Hook is one of his warmest supporters, and some of the clergy are declining to sign the memorial to the Dean and Chapter against his election. Canon Girdlestone says that he has too high an opinion of the Dean and Chapter of Exeter to fear their being influenced by any memorial, however numerously signed, to commit themselves to such a course. For the clergy even to recommend to those in a responsible position a breach of that law which they are all by their sacred calling especially bound, both by precept and example, to maintain, is, in his opinion, a course fraught with peril to the Church, and even to the truth.

According to the *Western Morning News*, Dr. Temple will not reply to his critics at present, but it is understood that he will embrace an early opportunity, after his installation, to give a satisfactory explanation to the charges brought against him. The same paper mentions a fact which is worth quoting. During the last few weeks it has published letters on the subject of Dr. Temple's appointment from twenty-six clergymen of the diocese of Exeter. Classifying these, so far as their contents allow, it finds that thirteen approve the appointment, two defend Dr. Temple from the charge of heterodoxy without expressing approval of the appointment, and one gives no opinion either way. On the other hand, only ten express disappointment of the appointment, and of these only five counsel resistance.

The *Pall Mall Gazette* shows that, in the event of a Dean and Chapter refusing to elect as bishop the person named in the Queen's letters missive, the Crown is empowered, by Act 25 Henry VIII., cap. 20, to nominate by letters patent.

According to the *Daily Telegraph* the offer of the Bishopric of Exeter to Dr. Temple "proceeded absolutely upon the supposition that his essay was devoid of any sceptical character, and did not involve him in any degree in complicity or sympathy with the remaining essays."

THE FARCE OF EPISCOPAL ELECTION.

The *Daily Telegraph*, spropos of Dr. Temple's nomination to the see of Exeter, points out that any protest against the power of the Crown to select bishops is, as the law at present stands, utterly impotent. The attempt to resist the Royal recommendation was made in the ease of Dr. Hampden, who was appointed to the see of Hereford in 1847, and utterly failed. First of all, the Dean and Chapter of Hereford threatened insubordination, but, unwilling to incur the penalties of *præmunire*, withdrew their opposition. A suit against Dr. Hampden, on the charge of heresy, was commenced in the Ecclesiastical Court under letters of request from Dr. Wilberforce, of Oxford; but he subsequently expressed himself satisfied with certain explanations offered by Dr. Hampden, and withdrew from the proceedings. Nevertheless, the opposition to the appointment was continued almost to the last of the several steps in the process of making a Bishop; and when the Commissioners of the Archbishop of Canterbury appeared at Bow Church to confirm the election by the Chapter of Hereford, the confirmation was opposed; but Dr. Lushington decided that the objectors could not be heard, and that the Commissioners must proceed to give effect to the Royal mandate. The legal method of appointing bishops, it must be admitted, is full of anomalies; it is a series of fictions which are an opprobrium to the boasted intelligence of our day; but until Parliament reforms the law, our responsible officials must abide by it.

Under the still surviving Act of Henry VIII., when there is a vacancy in the See, the Dean and Chapter certify the fact to the Crown, and pray leave to make election. This is fiction the first; the application for permission to choose a successor being a mere pretence. Fiction the second is the conge

dilire, or leave from the Crown to choose, which is accompanied by a letter missive containing the name of the person who shall be elected and chosen. "By virtue of which licence," says the statute, "the Dean and Chapter shall, with all speed, in due form elect and choose the said person named in the letters missive." It would be perfectly useless for them to refuse compliance, since the Act provides that "if they delay their election above twelve days next after such license or letters missive to them delivered, the King shall nominate and present by letters patent under the great seal such person as he shall think convenient to be invested and consecrated, in like manner as if he had been elected by the Dean and Chapter." The whole form of choice by the Cathedral dignitaries is, therefore, a mere mockery, which tends to degrade their authority and cast ridicule upon what should be a very solemn proceeding. An apparent option is given; but it is accompanied by a mandate which must be obeyed at the risk of severe penalties. "And if the Dean and Chapter, after such licence shall be delivered to them, proceed not to election and signify the same according to the tenor of this Act within twenty days next after such licence comes to their hands, or if any of them admit or do any other thing contrary to this Act, then every such Dean and particular person of the Chapter so offending, and every of their orders, counsellors, and abettors shall incur a *præmunire*—a formidable "warning" that he who violates his allegiance to the Sovereignty by breaking the law of the land in these matters spiritual, shall incur the penalty of treason in the shape of outlawry, confiscation, and imprisonment. But the farce does not stop here. At a subsequent stage the Archbishop of the province in which the diocese is situated receives a mandate "requiring and commanding him to confirm the said election, and to invest and consecrate the person so elected to the office and dignity that he is so elected unto." Previous to this confirmation public notice is given that if any person can object to the party elected or the legality of the election, he is to appear and offer his exceptions. But by the decision of Dr. Lushington, already cited, it is settled that such objectors, though formally summoned, are to be silenced if they presume to offer opposition. From beginning to end the legal process is a mockery and an anachronism.

THE APPROACHING ECUMENICAL COUNCIL.

An interesting account of the further arrangements for the coming Council is given by the Roman correspondent of the *Pall Mall Gazette*:

The Pope has decided that the bishops shall be received at the Vatican with extraordinary honours suited to their character of supreme judges in the Church and organs of the Holy Spirit. As it will be impossible to enact these ceremonies for each individual, the bishops will be received in collective audiences, to which they will be introduced by categories, accompanied, like Royal princes, by the maestri di camera and surrounded by a guard of honour and chamberlains. The audiences will take place in the saloon of the throne, where the Pope, seated on the throne and surrounded by his Court, will award the bishops the same attentions as he pays to princes of the blood.

The Council is to be allowed complete liberty of discussion, but no discussion is to be carried on in the enclosure in the basilica of St. Peter. That resort is to be appropriated solely to public sittings and to the solemn promulgation of decrees. The Council will hold its debates in the saloon of the Supper of Holy Thursday, above the atrium of the cathedral.

In the enclosure within the basilica, the Christian princes and representatives of foreign Powers, who are excluded from the saloon of the Supper, will occupy tribunes round the Pontifical throne. The architect forgot to erect a Tribune for the patriarchs, but the omission has been rectified; and by order of Monsignor Ferrari, Prefect of Ceremonies, they are assigned a place under the Tribune of the cardinals. The archbishops and bishops in partibus are to enjoy all the rights and privileges of diocesans. It is decided also to extend this rule to abbots nullius, but the Pope has not yet made up his mind about the generals of the orders. His hesitation is much resented by Father Beckz, the General of the Jesuits, who, making sure of a seat at the Council, called from Belgium the most subtle theologian of the order to be his prompter in this duty, and is very mortified to have to send him back untaught. There is even a rumour that the theologian was found tainted, and refused to leave a Belgian bishop, to whom he is secretary, and who is distinguished for his liberal views.

Monsignor Dupanloup, Bishop of Orleans, to whom Prince Borghese appropriates a part of his palace, will give weekly entertainments to the Liberal bishops. These assemblies are expected to be attended by the majority of the German bishops. The Portuguese episcopate openly opposes itself to the designs of the Court of Rome, and nearly all its members have refused to attend the Council. A large number of bishops in different countries have expressed disapprobation of the mode in which the preparative commissions have drawn up *a priori* digests of the decrees and questions to be brought before the Council, declaring that this proceeding is an infringement of their rights, and an attempt of the Roman Curia to impose its ideas and principles on an assembly which should be left to originate its own resolutions. The Belgian bishops are leagued on a very small point. During the religious wars in that country, the Holy Sacrament was kept for safety in a sort of tower, and the custom has been handed down to the present time. Lately this became known to Monsignor Bartolini, sacristan to the Congregation of the Rota, who reported it to the Pope, and the Belgian bishops were ordered to abandon the usage, and keep the Host, according to the universal practice, in a pix. The order was followed by a decree from the Rota, but neither order nor decree has been obeyed; and the bishops have determined to bring the matter before the Council.

No fewer than seventy-two bishops have written to excuse themselves from attending the Council, and every day swells the number of defaults.

In another letter the same writer says that the letter of the Bishop of Orleans to Father Hyacinthe has given almost as much offence at the Vatican as the one it condemns:—

The allusions to Father Lacordaire and Father Ravignan have infuriated the Jesuits, and they are again trying to get the Bishop's observations on the Syllabus and the Encyclical put on the Index. The *Osservatore Romano* is forbidden to insert the Bishop's letter; and it is remarked that neither the *Osservatore*, nor the *Giornale di Roma*, nor even the *Civiltà Cattolica*, said a word about Father Hyacinthe, so completely does the Pontifical Government ignore topics which it knows to be in every mouth. Revolt, meanwhile, is looming in another quarter, and great apprehensions are felt respecting the work on the Council from the pen of Monsignor Maret, Bishop of Susa. The author has entrusted a copy to the Marquis de Banville for presentation to the Pope, who, without waiting for its arrival, has ordered some Jesuit theologians, and particularly Father Perrone, to examine the work and draw up a report on its errors. There is a general belief that Monsignor Maret's present will be required with an anathema, in order to prevent the liberal Catholic party from taking up his defence: and it is intended to cast the stigma of rebellion on any bishop who appeals from the decisions of the Pope to the Council.

Monsignor Pucceri-Passavalli, Archbishop of Ico-nium, is said to be entrusted with the task of composing the address for the opening of the Council. All the bishops who take an active part in the proceedings are to be nominated assistants to the Pontifical throne. Great discontent is expressed that those cardinals who are not also bishops are to be admitted into the elevated tribunal assigned to the Sacred College. The bishops assert that the right to sit in the Council belongs exclusively to their own order, and, therefore, that these cardinals will be there only by favour, and should sit rather in a lower than a higher place. Next month all the preparatory congregations will be dissolved, but most of the theologians will remain at Rome to assist Monsignor Fessier. Cardinal de Reisach, who is much better, is going for change of air to Lombardy, where he has taken an apartment near the Lake Maggiore. During his absence the commission on social and political questions will be presided over by Cardinal Capalbi. It is now decided that the Council shall have several special secretaries in addition to the Secretary-General, Monsignor Fessier. These functionaries will be selected by the Pope from the Roman prelacy. The Holy Father will also appoint four or five cardinal-legates to be his representatives in the Council. Cardinal de Reisach will be one of these dignitaries, and the same rank will be conferred on Cardinal Bilio, the author of the Syllabus. Monsignor Serafini is appointed president of the commission charged to receive the bishops, which includes among its members Monsignor Borgnana and Monsignor Bonomi. Cardinal de Bonnechose and several other French bishops are expected to arrive immediately, and an apartment is taken for the Arch-bishop of Paris, though he will not come to Rome till the Council opens. Next month will see Rome flooded with bishops, and we are already overrun with priests, who are flocking in from all quarters.

With two exceptions, both caused by infirm health, all the English Catholic bishops will take their seats at the Council of the Vatican.

THE VOLUNTARY PRINCIPLE AT THE CAPE.

(From our own Correspondent.)

Capetown, September 4, 1869.

The second reading of the bill for the abolition of ecclesiastical grants in this colony came on in the House of Assembly on the 23rd of August. Mr. Porter, late Attorney-General of the colony, and now one of the members for Capetown, moved the second reading. Notwithstanding all the exciting debates of the session, none have apparently elicited such general interest as this. Some time before two o'clock, groups of members and visitors were standing opposite the House of Assembly, waiting for the opening of the doors. Before prayers were read, the House was crowded from end to end, the Bishop of Capetown and several of the clergy of all denominations being present, as well as a goodly array of ladies.

After the usual routine had been gone through, in the presentation of petitions and notices of motion, Mr. Porter rose. He was however, most awkwardly interrupted by a message from the Governor before he had uttered a few sentences. This over, Mr. Porter commenced by expressing his regret that Mr. Solomon was not in the House. He would have been thankful to fight under his banner, for he was not prepared to assume the responsibility of leadership. Mr. Porter opened his address by saying what was not contemplated by this bill and its supporters. It was not intended to call in question the desirability of spreading and maintaining the Christian Church throughout the country. Nor was it intended to challenge the principle of a State Church, which did not exist in this colony, nor to alienate property devoted to the Church by public or private liberality. None of these things was contemplated. It was only desired to abolish a mongrel system of ecclesiastical grants, which was indefensible on the ground of either principle or expediency. Mr. Porter proceeded to summarise the history of endowments in this colony, commencing with the Ordinance of Commissioner-General de Mist, who threw the obligation of supporting the ministers of religion upon the various congregations, threatening, if needful, to fix the amount of their contributions if they should fail to come up to the mark. Touching on the time of

Dutch occupation and of English invasion, and referring to the progress of endowments, he came to the time when the Dutch Reformed Church was separated from the State, under an ordinance which secured their liberties and fixed their position. He quoted one section of the ordinance to show that no sort of obligation rested with the State to support the various Churches, but that it was distinctly devolved upon themselves. Referring to the amount of the grants, and starting from the historical point at which the Parliament declined to give any more grants, Mr. Porter elaborately reviewed the history and progress of the colonial Churches, showing that men had arrived at the monstrous position of giving grants to only 181 churches out of 498. He dwelt on the utter inequality of the distribution, calculating the amount per head which each received amid roars of laughter. Members of the Church of England get 3s. 9d. per head, of the Roman Catholic community 2s. 10d., of the Dutch Reformed Church 1s. 3d., and of the Wesleyan community the small sum of 5½d. Mr. Porter reviewed the various theories on which religious endowments were advocated, contending that under neither could the grants at the Cape be defended. There was, first of all, Mr. Gladstone's "paternal" theory of Government. Mr. Gladstone has maintained that the State had a personality and "conscience," and was bound to select a true Church and support it. This would not apply to the colony. Next comes the theory of Paley, who maintained that the Church of the majority should be supported for the good of the people. Under such a principle, the grant would be handed over to the Dutch Reformed Church; but here it was given to six different communities. There was a third theory, that all religious communities should be paid. But with all our religious generosity, this was not the principle on which the grant was distributed. The Independents got nothing, and the Wesleyans next to nothing, while Jews and Mohammedans were, of course, not considered. Mr. Porter contended that though both might be in error, a man's religion, whatever it might be, was the highest and best part of his nature, and, as citizens, all sects might claim an equal share of any grants bestowed. He then replied to the various positions taken up by the defenders of the grant. It was contended that the amounts given to the larger towns overflowed to the remoter districts, like theointment upon the head of Aaron, "which went down even to the skirts of his garments." He read a letter to show that the vestry of the Cathedral Church at Grahamstown, shamed by the fact that they received 800*l.* from the State, while the poor country churches got nothing, resolved to spend 300*l.* of it in assisting others. The writer of the letter bitterly complained that not a halfpenny of this money has been paid, but that the poor churches had been allowed to struggle unaided. So much for the theory that town liberality, aided by the State, overflowed to the country. Referring to the redistribution proposals, Mr. Porter claimed them as Voluntaries in *transitu*. He had heard of a German play in which Adam and Eve passed across their stage on the way to be created. So he regarded the Redistributionists as on the way to the Voluntary principle. They would soon find that it was impossible to redistribute, and the method proposed by the bill was the only way of settling the question. He referred in a happy vein to the scramble that would take place if the money was thrown down for general distribution—bishops elbowing bishops, and presbyters' presbyters. Mr. Porter concluded one of the most powerful and exhaustive addresses he ever delivered by an eloquent and graphic description of the secession of the Free Church of Scotland, and the great results which had followed a trust in the Christian generosity of the people, and by urging upon the House to reject a mongrel system of grants, based upon no principle, but opposed to the simplest dictates of justice.

After he had sat down there was a rush from the benches and a lull in the debate, honourable members appearing afraid to follow. Mr. Wehmeyer, however, rushed to the rescue, and moved the second reading of the bill that day six months. Mr. Stanton followed, and announced his full conversion to the Voluntary principle. The speeches of Mr. Saul Solomon had unsettled his mind, but he had been fairly converted by the powerful address of the hon. member for Capetown.

I need not give you any further particulars of the debate. The House rose at six p.m., and the debate was resumed at eight. It lasted till half-past twelve, when, on a division, the bill was thrown out by a majority of 35 to 28. There were only two members of the House absent from the division, and they were both supporters of the bill. If they had been present the minority would have numbered 30.

We are now able to gather the exact gains and losses of the Voluntaries at the last election. In 1866, when Mr. Solomon reintroduced his bill after an interval of five years, the second reading was refused by a majority of 28 to 25. In the following year, when the bill was again introduced, the second reading was carried by a majority of 24 to 19. In 1868, when the House was dissolved, it was composed of 34 Voluntaries and 32 anti-Voluntaries. It is seen by the division of the 23rd ultimo that the House now contains (including the Speaker, who is known to be a Voluntary) 31 in favour of the Voluntary Bill, and 35 against it—majority of anti-Voluntaries, 4.

At the last election for the Assembly the Voluntaries gained one seat at Albert, one at Paarl, one at Queenstown, one at Swellendam, one at Victoria East, one at Victoria West—six in all; the anti-

Voluntaries gained two seats at Caledon, one at Capetown, one at Clanwilliam, one at Cradock, one at Piquetberg, one at Richmond, one at Riversdale, and one at Somerset East—nine in all; net gain to the anti-Voluntaries of three seats, which, counting on a division as six, reduces the Voluntaries from a majority of two in the last House of Assembly to a minority of four in the new House.

But to make up for this loss, the Voluntaries have, it is believed, gained at least five seats in the Legislative Council, where they were very weak, and where it was most important that they should be greatly strengthened. Last Parliament they could muster only five votes in the Council. I believe they now pretty well divide the Council with their opponents, and it is hard to say which has the majority. It will not exceed one vote, whichever party has it.

We have thus the net results of the last election. These, considering the unprecedented efforts of the clergy of the Dutch Reformed Church—almost every one of whom became an electioneering agent for the occasion—ought to give great encouragement to the Voluntaries. Taking the two Houses into account, they have gained considerably. In the Assembly, where the *Standard* stated they were in a minority of fourteen or sixteen, I forget which, they are in a minority of only four—a smaller minority, the whole House considered, than existed in 1866, when Mr. Solomon reintroduced his bill. It is now, therefore, pretty certain that the bill will be carried this Parliament—very likely next session.

So much for numbers. Some persons spoke of Mr. Solomon's absence from the House of Assembly as being an "irreparable loss" to the community. That, in some respects, his loss has been or may be felt, I will not deny; but as one of the Voluntary party, I must candidly confess that, as things have turned out, his absence for a time from Parliament may be a gain to the Voluntary Principle. In forcing—as has been the effect of Mr. Solomon's absence from the House—Mr. Porter to the front, in securing for their temporary leader in Parliament the greatest orator, the ablest lawyer, and the most influential and most respected man in the community, they have, as a party pledged to a great principle, gained immensely in political power and in moral influence—to say nothing of the fact that the "stupid" party have now learnt that in getting Mr. Solomon out of Parliament they have not kept the Voluntary Principle out. It is somewhat remarkable that among those who voted for the bill on the 23rd, there was not one man who voted with Mr. Solomon in the first division on his resolution in 1855—not one being now in the House. And it may yet be found that Mr. Solomon's defeat at the last election may not injuriously affect sensibly delay the triumph of the Voluntary Principle, for a necessity has now been laid upon Mr. Porter to assume, for the present, the leadership of the Voluntary party in Parliament. This he has done at the urgent request of the Voluntary members, and by the desire of Mr. Solomon, for whom he has a sincere esteem, and at whose absence from the House of Assembly he has several times expressed his deep regret. Mr. Porter has been in favour of the abolition of our ecclesiastical grants since 1859. In that year, while Attorney-General of the colony, he proposed the payment of all denominations of religionists, and on failing to carry his proposal he avowed that he would thenceforth be an advocate for the Voluntary Principle in this colony. He has consistently adhered to the statement which he then made, though during the six years that he still continued to hold the office of Attorney-General, he did not again open his lips on the subject. He resigned his office in 1865, and up to this year resisted every application—and he had many—to allow himself to be returned to the Cape Parliament. He gave way, however, at the last general election, and was accordingly returned at the head of the poll as one of the members for Capetown. In his address to the electors, he avowed himself as an ardent supporter of Mr. Solomon's Voluntary Bill. It is, therefore, no matter of surprise that he should, at the request of the Voluntaries, have moved in the matter in the House of Assembly. The move has, however, disconcerted the Anti-Voluntaries, who believed or hoped that, during Mr. Solomon's absence from the House, the question would be allowed to rest.

BUNHILL-FIELDS CEMETERY.

On Thursday this time-honoured place of sepulture, about which so many interesting associations—historical, religious, and political—linger, was formally opened to the public, with much ceremony, under the auspices of the Corporation of the City of London, for purposes of peaceful recreation, it having for the last seventeen years ceased to be used as a burying-ground, and was at one time threatened with appropriation to secular uses. A few years ago the leases under which the Corporation of London had held the Finsbury Prebendal Estate for more than 300 years ran out, and the estate, of which the burial-ground formed part, passed into the hands of the Ecclesiastical Commissioners. It had been set apart as a place of interment by the Corporation 200 years ago, and was enclosed at the cost of the city in 1665, in the Mayoralty of Sir John Lawrence, Knight, as an inscription over one of the entrances still records. In it lie the remains of men whose memory and writings are among the most precious of the national heirlooms, some of the most fearless asserters of civil and religious liberty at critical periods of our history, notable persons of all professions and of all religious communities—divines, artists, men of letters, reformers—a crowd of worthies and confessors whose learning, piety, and public services not only adorned the age in which they lived, but proved a permanent

blessing to the country, and whose names the world will not willingly let die. The ground is usually associated in the public mind with the Nonconformists, and it was called accordingly by Southey "the *Campo Santo* of the Dissenters." This it was to a great extent, but not exclusively so, for probably every denomination of Christians has there found a resting-place for its dead. There lie the remains of, among others, John Bunyan, "the immortal dreamer," and Daniel Defoe; Lieutenant-General Fleetwood, Cromwell's son-in-law; Lady Erskine and Dame Maria Pugh, pious and devoted women of their time; Mrs. Susannah Wesley, the mother of the Wesleys; George Fox, the Quaker; Dr. Isaac Watts; Dunton, the bookseller; Ritson, the antiquary; Stothard and Blake, the painters; Thomas Hardy and John Horne Tooke, the Reformers; David Nasmyth, the founder of City Missions; the Rev. Joseph Hughes, founder of the Bible Society; Dr. Thomas Goodwin; the Rev. Daniel Neal, historian of the Puritans; Dr. Abraham Rees, editor of the *Encyclopædia*; and many more persons of note. Of late a rumour obtained that there was some likelihood of the ground being turned, in part at least, to some common uses; but a spirited protest having been made by many leading Nonconformists, at the head of whom were Mr. J. R. Mills and Mr. Samuel Morley, M.P., against such a designation, the intention was abandoned, if ever it existed, and at the instance of the Corporation an Act of Parliament was recently passed securing for ever the ground from any perversion from its original and sacred uses. Since then the civic authorities have expended a considerable sum in laying it out in an ornamental manner, in planting it with trees and flowers, and in restoring many of the monuments which have an historic interest.

On Thursday the Lord Mayor, accompanied by Alderman and Sheriff Causton, Mr. Sheriff Valentini, and the Under-Sheriffs, went in state from the Mansion-house to attend the ceremony. They proceeded first to the Royal Military Barracks in Finsbury, and were thence escorted to the ground by the Earl of Shaftesbury, Mr. Alderman Wilson, Mr. Alderman Finnis, Mr. Charles Reed, M.P., Mr. Charles Gilpin, M.P., Mr. John Holmes, M.P., the Chamberlain of London (Mr. Scott), the various Chairmen of the Corporation Committees, the Rev. William Rogers, rector of Bishopsgate, the Rev. Dr. Brock, the Town Clerk of London (Mr. Woodthorpe), Mr. W. F. Rock, Mr. G. S. Nottage, Mr. R. N. Phillips, and by the members of the Preservation Committee appointed by the Corporation. Arrived upon the ground, where many hundreds of well-dressed people, admitted by ticket, had assembled,

Mr. CHARLES REED, M.P., Chairman of the Bunhill-fields Preservation Committee, said:—

My Lord Mayor, you are invited here to-day, formally to reopen this ancient burial-place of Bunhill-fields. Five centuries have passed since this manor was granted by the Prebend of Hallwall and Finsbury to the citizens of London in return for services rendered to the Church, and it was by virtue of this grant your predecessors in olden times bore the title of lords of Finsbury as well as Lord Mayor of London. In the midst of the fen beyond the city wall a tumulus or mound marked traditionally the site of Saxon burial. Be this as it may, this spot has been so used from time immemorial, and in 1549 more than 1,000 cartloads of human remains were removed from the charnel-house of St. Paul's Cathedral and deposited here. From that period there were burials around the Bone-hill, which soon acquired the name of Bunhill-in-the-fields, when the archers and bowmen of the City converted the profitless waste around into a place for pastime and military training. In the days of the first Stuart, and during the period of the Commonwealth, burial in this ground was much sought after by families who could claim no right of interment in the City churches; and this fact led the Corporation of London in 1665 to enclose this hitherto unprotected spot for the use mainly of the Nonconformists. From 1665 to 1832, when the ground was closed, 123,000 bodies are registered as buried here, and though only 5,000 tombs are now discoverable, it is found that vaults are lying buried at depths varying from six to twelve feet beneath the surface. Some of these, on account of their historic interest, have been raised, but many more must continue to lie for ever out of sight. This is not the place to explain the circumstances under which this ground, as part of the great Finsbury Estate, passed from the Corporation into the hands of the Ecclesiastical Commissioners. It is enough to state that by the aid of the Corporation an Act of Parliament has secured for ever this parcel of ground from any possible perversion from its original and sacred uses. (Hear, hear.) It is true that this place boasts no gilded shrines or splendid mausoleum, and yet through England, in America, and the colonies an interest is felt in this humble spot of earth scarcely second to that with which the Abbey of Westminster itself is regarded. (Hear, hear.) It was a Saxon tongue that gave first to place of burial the title of God's acre; and, recollecting that through two centuries past generations of just men lie here, Bunhill-fields is no more the common soil of Finsbury, but it is emphatically "holy ground." Not the "rude forefathers" are buried here, but the founders of families honoured in our city and in our State; not solely the citizen, but the pious and learned pastors and teachers of every religious community; not divines alone, but men distinguished in literature, science, and art. Men lie here whose very names are household words in every clime; for I may claim that John Bunyan, Daniel Defoe, and Isaac Watts are the property, not of any nation, but of all mankind. (Hear, hear.) My Lord Mayor,—In the presence of representatives of families whose dead were buried here, and of the delegates of churches and societies whose pastors and founders rest in this ground, I desire to say that in all the reparations and alterations carried on within this enclosure, not a fragment of stone has been taken away, nor has any portion of the soil been removed. (Hear, hear.) Tombs have been raised from beneath the ground, stones have been set straight, illegible inscriptions have been deciphered and recut, hundreds of decayed tombs

have been restored, paths have been laid and avenues planted; and in all the sacred rights of sepulture have been scrupulously respected. An accurate copy of all the principal inscriptions exists; a complete register of all interments is preserved; an exact plan of the entire ground has been taken; and it is now hoped that, the Corporation of London having voluntarily done so much, the families owning graves here may come forward to do the rest. (Hear, hear.) Within a few weeks the committee will have discharged a trust readily undertaken in the public interest. They have considered themselves as fulfilling a sacred duty while renewing to posterity the decaying emblems of the zeal and sufferings of their forefathers, and thereby, in the language of one buried here—"Trimming, as it were, the beacon-light left to warn future generations to defend their religion even unto their blood." (Cheers.) It only remains that I should ask your lordship to declare this ground open, under the conditions of the Act of Parliament which gives to the people this their prized and rightful inheritance.

The LORD MAYOR said Mr. Reed had rightly stated that this ceremony had been regarded with deep interest not only by the Nonconformists, many of whose relatives lay buried there, but by a large number of men attached to the Church of England, who felt that the vexed question connected with the ground had been settled, and that a place endeared to Nonconformists in particular by so many interesting recollections was to remain intact for the future. Mr. Reed had carried back their recollections to a period of time very different from that in which they had the happiness to live, but it was most desirable that people should now and then look back upon those distant times and try to place themselves in the position in which the eminent men whose names had been referred to then occupied. In those days there certainly was occasion for a protest being made against immorality in high places and the laxity of manners among many classes of the community, and although the same circumstances did not exist in the present day, yet occasions might arise for men of high honour and integrity to enter a protest against the departure from right principle whenever it might occur. The question of right and wrong was not one of mere expediency, because right was right and wrong was wrong, quite regardless of the fashion of the hour or the time in which men might be living. It might be that people visiting the place and looking around on the monuments of the honoured dead would have their minds carried back to the times in which they lived; and that they might possibly catch a portion of the spirit that had animated them, and would go away with the determination to do what was right and true, regardless of all considerations of self-interest or expediency, whether political, moral, or religious. It might be, too, that a time might again come when men would refuse to be led away by the glitter of a false philosophy, and take their stand on principles. Should that time occur, he believed it would be found that such men would never want sympathy and encouragement, and the ceremony of that day would not be lost on those who witnessed it if they went away with, if possible, a fuller determination never to falter in their devotion to truth. (Cheers.)

The Earl of SHAFTESBURY, who was imperfectly heard, added a few words. They had heard, he said, the account given by Mr. Reed of the difficulties the Corporation had encountered in their endeavours to preserve that interesting place in perpetuity from all secular uses, and, having obtained it, it would be for them, and those who came after them, to retain it as an historical record of great men and great principles. It was not to be a place of amusement, nor of joy or revelry, but he thought it would be impossible for persons of sober or steady hearts to walk through it and not to be deeply impressed with the reflections which it was calculated to inspire, or without having their thoughts lifted from the earth in which they lived to the better world to which all were tending. It had been written that a graveyard was God's acre, but an eloquent writer had said a graveyard was the field of the Lord, sown with the harvest of the Resurrection. (Hear, hear.) Let them seek to emulate the virtues of men like Daniel Defoe, Isaac Watts, Thomas Goodwin, and many others whose remains were interred there. Among them was one name which was perhaps more honoured than all the rest—he meant the glorious old Bunyan. (Hear, hear.) Let them consider the dignity which in God's providence that man had conferred upon labour. He had gone to his rest, but had left behind him a name and an example which they, by all their efforts, might never attain, but which they might at least try to emulate. (Cheers.)

Mr. SAMUEL MORLEY, M.P., in the name of the public, briefly expressed the obligations they owed to the Lord Mayor and the Corporation of London for the manner in which they had surmounted the obstacles which at one time stood in the way of the preservation of the ground from secular uses, and for the way in which the ceremony of the day had been conducted by them.

The LORD MAYOR then formally declared the ground to be opened, and with that the ceremony terminated.

In the evening the Lord Mayor and Lady Mayoress entertained the principal persons who had taken part in the proceedings at dinner at the Mansion-house. The dinner was served in the Egyptian Hall, and covers were laid for about eighty.

Lord Shaftesbury's allusion to the "glorious old Bunyan" at the recent ceremony in Bunhill-fields, has elicited a letter from Mr. W. J. Loftie to the *Times*. He reveals the fact that it was in a house which stood as nearly as possible under the eastern entrance of the new Holborn viaduct that "Bunyan departed from the exile of this world." His biographer says, "The last act of his life was a labour

of love and charity; for a young gentleman, who was Mr. Bunyan's neighbour, having fallen under the displeasure of his father, he desired Mr. Bunyan to be the instrument of making up the breach, which he both undertook and happily effected; but on his return to London, being overtaken with excessive rains, and coming to his lodging very wet (which was at Mr. Straddock's, a grocer upon Snow Hill), he fell ill of a violent fever. . . . After a sickness of ten days he breathed out his soul into the hands of his Blessed Redeemer, following his happy Pilgrim from the City of Destruction to the Heavenly Jerusalem." Mr. Loftie continues:—"I am sure many of your readers will join with me in hoping that the Corporation, having obliterated the very street in which this event occurred, will endeavour to preserve its memory, either by such a tablet as the Society of Arts have lately made use of for a similar purpose, which might be affixed to some part of the new building in the Holborn Valley, or else by calling one of the new streets in that neighbourhood by the name of the immortal Tinker of Elstow."

It is stated that the Rev. Richard Frederick Clarke, M.A., Fellow and Tutor of St. John's College, Oxford, has gone over to the Church of Rome.

The Bishop of Oxford will deliver a charge to the clergy in various parts of his diocese, commencing on Thursday, the 11th of November. Shortly after his visitation he will be translated to the see of Winchester.

A FAT LIVING!—The rectory of Penshorpe, near Fakenham, just conferred on the Rev. Samuel Dendy, is described as being worth 50l. a year. It comprises twelve inhabitants, and contains no church.

NON-SECTARIAN UNIVERSITY EDUCATION.—At a meeting of convocation of the graduates of the Queen's University of Ireland, strong resolutions have been passed in favour of non-sectarian university education, and hailing with pleasure the announcement by the board of Trinity College that they wish to open every office to persons of all denominations.

THE COUPAR ANGUS HERESY CASE is now finally disposed of. The kirk session, approved by the Presbytery, has now issued a final judgment, in which they declare that for lack of evidence they cannot convict the accused, that they are averse to visit them with excommunication for mere contumacy, but that they still insist on their right to inquire into the faith of the members of the Church.

THE FUTURE OF THE CHURCH.—The Duke of Devonshire laid the foundation stone of a new parish church at Buxton, and in the course of a speech which he subsequently made, said that, however gloomy a view some might be disposed to take of the future prosperity of the Church, all would find something reassuring in the manifest interest which was now taken in the work of church extension. Looking at what had been effected, he thought the Church of England stood now as well as it had done at any former period.

THE DEANERY OF ELY is now vacant by the promotion of Dr. Goodwin to a bishopric. The *Pall Mall Gazette* strongly urges the claims of Professor Maurice. "Mr. Maurice has been obliged to resign his living in London, from impaired health, and he has now only his professorship of Moral Philosophy at Cambridge. A system of patronage which gives Mr. Kingsley a canonry, and can find nothing for Mr. Maurice, can hardly be considered in satisfactory order. As Dean of Ely, Professor Maurice would enjoy well-earned rest, and a field for the exercise of his remarkable powers as a preacher."

ANOTHER CHURCH APPOINTMENT.—It is stated that Mr. Gladstone has offered the valuable rectory of Honiton to the Rev. John Ingle, vicar of St. Olave's, Exeter. The *John Bull* denounces this appointment as offensive. Mr. Ingle, it is pointed out, "was the Solicitor-General's strongest supporter, speaking constantly at meetings in his favour, where, not content with supporting his candidate, he boldly advocated disestablishment and denounced the Conservatives." Mr. Ingle has declined the appointment, which has been offered to Prebendary Cox.

THE NEW BISHOP OF CARLISLE.—Dr. Goodwin, Dean of Ely, will be the new Bishop of Carlisle. Dr. Goodwin is of Caius College, Cambridge, and was Second Wrangler and Smith's Prizeman in 1840. He became a Fellow of his College, and was for ten years minister of St. Edward's, Cambridge. He was Hulsean Lecturer from 1855 to 1857, and in 1858 was made Dean of Ely. He has published several volumes of sermons, which are much esteemed, and a commentary on one of the Gospels. Dr. Goodwin is not a party man; at one time he was claimed as a Broad Churchman, but of late he has betrayed a leaning to a more conservative theology than is consistent with that title. This appointment fills up the last vacancy in the episcopal bench.

THE STATE CHURCH OF INDIA.—The *Indian Church Gazette*, anticipating the effect of the disendowment of the Irish Church on other State Churches, remarks that to Anglicans living in India with churches maintained and clergy paid by the State, disestablishment presents no alarming features. The whole scheme of religion here is a military one. "Even the present Secretary of State for India would hardly venture in his dislike to the Church of England to deny spiritual instruction to soldiers professing to belong to that Church. So far we may selfishly make ourselves comfortable." The writer would, in these pleasant circumstances, welcome the disestablishment of the Church of England at home—he says nothing of the disendowment—if the bishops were

elected, and appeals in matters of doctrine and heresy were heard by "churchmen and theologians." The dream of the High Church party is spiritual freedom and State pay, which are incompatible in these evil days. Still, it is a melancholy fact, "Churchmen would have to make much greater sacrifices for their religion than they do now. They could not trade on the liberality of past generations. Possibly the effect would be to place the clergy in a lower position socially than they are now, from their diminished income, though if their spiritual character were freely given to them, not much loss would ensue. It might be better for all parties if the clergy were looked upon more as priests than as gentlemen." When the clergy are less priests the laity will probably be found to be more earnest in supporting the Church. The cost to India of the ecclesiastical establishment is 160,000/- a year. If the Church did its duty a considerable proportion of this would be met by its members.—*Friend of India.*

Religious and Denominational News.

The Rev. John H. Ouston, of Bury, Lancashire, has announced his intention to resign his charge at the close of the present year.

The statement, which we copied from another newspaper, to the effect that the Rev. Henry Batchelor, of Glasgow, has been invited to the pastorate of the Weigh-house Chapel, is unfounded.

ALEXANDRA ORPHANAGE.—On Sunday evening last, a sermon was preached by the Rev. John Walton, in the Wesleyan Chapel, Hornsey-road, which resulted in a collection of upwards of 12L. The eloquent preacher not only accepted the statement supplied to him, but verified it by a visit to the Orphanage, and so testified to what he had seen. Two sermons are to be preached for the same object, and for the Orphan Working School, at the Congregational Chapel, Blackheath, on Sunday next.

YORK-ROAD CHAPEL, LAMBETH.—On Thursday, October 14th, the annual church-members' tea-meeting was held. A large number of the friends gathered together. The pastor, the Rev. R. Berry, presided, and made the encouraging statement that the past year had been the most successful of any since his settlement amongst them. Since he came to them, three years and a half ago, 217 members had been added to the church, of these 71 had been received into communion during the past year. Earnest and suitable addresses were given by Messrs. Medwin, Horsford, Tait, and Terry.

NORTHAMPTON.—On Tuesday the recognition of the Rev. W. H. Stent as co-pastor with the Rev. E. T. Prust took place at Commercial-street Chapel, Northampton, in the presence of a large congregation. The Rev. W. Clarkson, B.A., of Market Harborough, read the Scriptures, and offered prayer; the Rev. J. Baldwin Brown, B.A., of London, delivered the introductory discourse, explaining the principles and church polity of the Independents; the Rev. T. Arnold, of Doddridge Chapel, Northampton, asked the usual questions, and received the confession of faith; W. Adkins, Esq., one of the deacons, gave an account of the reasons which had led to Mr. Stent's settlement; the Rev. E. T. Prust offered the prayer; and the Rev. Samuel Martin, of Westminster, delivered the charge to the minister. A collation was provided at the close of the morning service, at which the Mayor presided; and in the evening the Rev. H. J. Gamble, of Clapton, preached to the people.

BRILL.—The settlement of the Rev. J. D. Thane, as pastor of the Congregational Church, Brill, was ratified on Wednesday, October 6, by the usual recognition services customary among Nonconformists. There was a large gathering of the ministers and office-bearers of the neighbouring churches; the Rev. A. T. Shelley, of Aylesbury, read the Scriptures; and Mr. T. Anstis, one of the deacons, answered the questions put to the church respecting the choice of their minister. Mr. Thane gave a statement of doctrinal views. The new pastor and the people were commanded to God in prayer. The charge to the minister was given by the Rev. W. H. Dickenson, pastor of the Congregational Church, Bicester. The sermon to the people was delivered by the Rev. D. Martin, of Oxford. Afterwards a meeting was held in the chapel, the Rev. J. D. Thane in the chair. Addresses were given by the Revs. J. S. Darley, W. Mayor, J. Argyle, E. Dyson, B. Bond, D. Martin, and W. H. Dickenson. The meeting was well attended.

GOSPORT.—**UNION OF THE INDEPENDENT CHURCHES.**—After the death of the celebrated Dr. Bogue, in the year 1826, the members of his church were unable to agree in the choice of a pastor, and the result was an unhappy schism, a considerable minority withdrawing and forming a separate church. But the division, which has lasted over forty years, is at an end and the church again united. The credit of having effected the union belongs to a great extent to the pastors, the Revs. W. T. Matson and Samuel Jones, who have not only actively exerted themselves, and employed their influence in bringing it about, but in order that every obstacle to its accomplishment might be taken out of the way, have announced their intention of resigning their charges. The united church met for worship in the Old Meeting last Lord's day, and sermons appropriate to the occasion were preached by the ministers to large congregations. It is intended to make considerable alterations and improvements in the old chapel, and to convert the other into a good school building with class-rooms. A resolution commendatory of the conduct of the ministers was passed at the autumnal meeting of the Hants Congregational Union.

BERKHAMSTED.—The Rev. T. Snell having re-

signed the pastorate in Castle-street, Great Berkhamsted, many of his late charge being deeply grieved at the step he had taken, and being desirous to retain him if possible, engaged the Town Hall for public worship, and then requested him to undertake the conducting of the services. To their request he acceded, and on Sunday, the 10th inst., was met by a very large number. The following Thursday, a presentation, which was to have been given privately, but from the numbers desiring to join had to be done publicly, was made at a public meeting, at which A. Compigne, Esq., presided. In a suitable address the chairman presented their pastor with a purse containing above 24L, the free-will offerings of the many. He had also to present an address expressing admiration of his character, and gratitude to God for the good that had been accomplished through him. And he had also to offer the entire of that large congregation before him, which he did in hope that they should have continued to them the benefit of that ministry they knew how to appreciate. The pastor feelingly acknowledged their kindness, and promised to do his best for them while he continued to reside among them.

THE LATE DR. ROBERT VAUGHAN.—The monument to the memory of Dr. Vaughan, which has been for some months preparing by Messrs. Freeman and Sons, of Penryn, Cornwall, has been now erected over his grave in the Torquay Cemetery. In form it resembles the old Greek altar. The basement stone is a block of finely-dressed Cornish granite, seven feet square. Then there is a second stone, similarly wrought, of smaller dimensions, on which the monument is raised. The granite of which it is composed is very beautiful, and is highly polished. On the faces of the cap the Greek honeysuckle pattern is wrought. The whole monument is nine feet high. The following is a copy of the inscription:—"In memory of Robert Vaughan, D.D., formerly Professor of History in the University of London; President of the Lancashire Independent College; Founder, and for many years Editor of the *British Quarterly Review*; and successively minister of Congregational churches in Worcester, Kensington, and Torquay. From the midst of faithful and life-long service for Christ he was called to the rest of the blessed on the 15th of June, 1868, aged 73 years. Erected by friends who honoured his life and deplore his death." The monument is quite in accordance with Dr. Vaughan's character, plain, massive, and yet elegant, while the work is so well executed that it will last for ages. Dr. Vaughan's memory well deserved such a memorial, and the friends who have aided in the work will be pleased to know that the monument is appreciated by all who have seen it.

BORTH, CARDIGANSHIRE.—**OPENING OF THE NEW CONGREGATIONAL CHURCH.**—This rising watering-place is frequented by a large number of visitors during the summer, the majority of whom are English. For some time past the want of better accommodation in places of worship has been felt by the visitors, and now, thanks to Mr. Morley, M.P., who first started the movement by giving 150L, a handsome and commodious edifice is erected by the Congregationalists. The new church is situated on a site near to the railway-station, and the style is partly Gothic, of the early English character. The seats are very commodious, and all open, and capable of accommodating three hundred persons. The acoustic properties of the new church are excellent. Altogether this handsome building has given the greatest satisfaction. The total cost of the building, we are informed, will not much exceed 800L, which perhaps is not the least striking feature connected with the structure. The architect is Mr. G. Jones, of Aberystwyth. The opening services were commenced on Tuesday, the 6th, when the Rev. E. Stephens, Tangmariam, and the Rev. W. Edwards, Aberdare, preached. On Wednesday morning services were held in the new church and the Methodist Chapel, when the Revs. J. C. Gallaway, M.A., London; Evans, of Carnarvon; R. Williams, London; O. Thomas, of Brynmair, preached. Tea-meeting was held in the afternoon, and the evening services were held in both places of worship, when the Revs. J. C. Gallaway, M.A.; L. Jones, Fishguard; J. Foulkes, of St. Davids; and R. Rowlands, of Llan-samlet, officiated. Mr. Williams, the minister, read a long list of the contributors' names, and it seems that the neighbouring churches, Talybont, Claract, and Aberystwyth, have nobly assisted this new cause; 400L have been already collected, and 100L have been promised by the Congregational Building Society.

THE EVANGELICAL ALLIANCE.—The committee of the Evangelical Alliance have determined on holding their conference for the present year at Derby. The business will commence on the morning of Tuesday, November 23, with a business meeting of the Council. In the evening there will be a private meeting of members. The following is the list of the programme:—Wednesday, Nov. 24, morning at 11; opening devotional meeting, at which the annual address will be delivered by the chairman; praise and prayer, with reading and exposition of the Scriptures. Business meeting, to commence at 12. 1, Chairman's address; 2, appointment of secretaries of conference; 3, resolution on order of business; 4, the practical resolutions adopted in 1846 will be read and enforced; 5, abstract of annual report to be read by the secretary; 6, cash account, by Mr. John Finch, treasurer; 7, the chairman to nominate a committee to propose the list of council for the ensuing year; 8, Address—The doctrines of the Protestant Reformation; their basis of Christian union, and the importance of a common testimony for them in all countries at the present time; 9, Resolutions thereon; Sermons to be preached at All Saints Church, and the Wesleyan and Congregational chapels in the evening. Thursday, Nov.

25.—Morning—1, Chairman's address; 2, reception of brethren from foreign Churches; 3, addresses on the following subjects:—The relation of Christian faith to modern science; the true and proper basis of Christian union, its manifestation and intimate relation to the progress of Christ's Kingdom on earth. Evening, at 7.—Addressed by foreign gentleman and pastors on the following subjects:—The progress of the Gospel and of religious liberty in the different nations of Europe, and the importance of strengthening the bond of union between true believers in this and foreign lands. Friday morning, Nov. 26, public breakfast at 9, for members and visitors, at which resolutions will be submitted; at 11:30, business meeting—1, chairman's address; 2, appointment of executive council for the ensuing year; 3, addresses on the following subjects.—1, Next general conference of Christians from all countries to be held in New York in September, 1870; reports will be presented of arrangements in progress, and addresses of delegates from the American branch of the Alliance; 2, Home missions; Christian effort among the infidel population of our great cities; report from the Christian Evidence Committee. Evening, public meeting.

NEW BAPTIST CHURCH, SHEFFIELD.—The memorial stone of a new Baptist Church, Glossop-road, was laid on Monday, the 11th inst., by Joseph Wilson, Esq., of Clifford. The style is Gothic, and the situation admirable. The front to Glossop-road presents a large and well-proportioned gable, containing a rich tracery window of five lights, beneath which is the principal doorway. At the sides of the front gable are the gallery staircases, the one nearest the town being carried up in the tower, which rises to a height of 140 feet, terminating in an elegantly pinnacled octagon spire. The baptistry will be placed in a spacious church-like recess behind the pulpit, and at the side of it the organ is to be fixed on a raised tribune. Seats are provided for 500 persons in the body of the church, and 320 in the galleries, giving accommodation for 820 adults. The school behind the church will seat 250 scholars in one room, besides which are infants' schoolroom and six separate class-rooms. There are three vestries, respectively for the minister, the deacons, and the ladies. With organ and fittings, the cost of the structure will be little short of 6,000L, exclusive of the site. The architects are Messrs. Innocent and Brown, Sheffield. The new edifice is being built by the church and congregation of Townshend-street, under the pastoral care of the Rev. Chas. Short, M.A., who have subscribed, including 50L from the Master Cutler, the sum of 3,000L. It is hoped that, by the time the church is completed, nearly the whole sum needed will be raised. The ceremony of laying the stone was performed at three o'clock. There was a large gathering present, among whom were Henry Wilson, Esq., the Rev. J. P. Chown, of Bradford, Mr. Alderman Crowther, of Lockwood, and various ministers of the town. Mr. Sydney Smith read the statement which was to be deposited in a bottle beneath the stone, and presented the trowel and mallet to Mr. Wilson. Mr. Wilson then laid the stone, reverently declaring that he laid it in the name of God the Father, God the Son, and God the Holy Ghost. After the ceremony the meeting was addressed by Mr. Wilson, the Revs. C. Short and J. P. Chown. A tea-meeting was held in the evening in the old banqueting-room of the Cutlers' Hall. About 450 persons were present, and the gathering was so large that many were unable to obtain admission. The chair was occupied by Mr. Alderman Crowther, of Lockwood, and interesting addresses were delivered by the Revs. Dr. Stracey, D. Laxton, Professor Tyte, J. Hargreaves, J. P. Chown, G. Burrows, J. P. Gledstone, C. Inman, and Mr. F. E. Smith, treasurer to the building fund. The meeting concluded with the benediction.

OXFORD.—On Monday and Tuesday, September 27th and 28th, a new chapel was opened in Cowley-road, Oxford. The movement was begun about eighteen months since by the Rev. D. Martin, the minister of George-street Chapel. The district in which the new chapel stands comprises the large and increasing parishes of St. Clement's and Cowley St. John, which in the course of a few years have increased to something over 5,000 inhabitants. The Nonconformists of Oxford have long admitted the necessity of a new chapel, and upon the offer of a small ware-room for a year, and a promise of 50L per annum by the County Association, and 30L by the church at George-street towards a minister's stipend, services were commenced and carried on by students of New College, London. After the lapse of a few months the Rev. Isaac Scammell, assistant to the Rev. H. J. Gamble, of Clapton, accepted an invitation to take charge of the new work, and commenced his duties on Sunday, the 4th of October, 1868. The congregation soon became too large for the room, and a small chapel was secured, which, however, was quite inadequate to accommodate the people. A most advantageous and central site of land was secured for 500L, and Mr. Henry Merrick, of Bradford-on-Avon, prepared the plans of a chapel to hold about 350 persons, and which is intended eventually to become the schoolroom. The building is neat and substantial, and the cost, including land and boundary walls, will be about 1,200L. Mr. S. Morley, M.P., has given 100L, the Chapel-Building Society 50L, and other subscriptions of about 300L still leave a debt of between 700L and 800L. On the 27th ult. Mr. Scammell was recognised as the pastor of George-street Chapel. The Rev. Dr. Halley delivered the charge, the Rev. James Rowland, of Henley, asked the questions and offered the prayer, the Rev. J. F. Stevenson, LL.B., preached the sermon, and several other ministers assisted in the ser-

vice. On the following Tuesday afternoon the Rev. Dr. Spence preached in the new chapel, from John xx. 31. In the evening a large public meeting was held in the Town Hall, preceded by a tea, to which more than 300 sat down. The Revs. Dr. Halley, Dr. Spence, and C. C. Burnett, of Newmarket, delivered addresses, and reports were given by the Revs. D. Martin and Isaac Scammell. On the following Sunday, the 3rd inst., the Rev. Isaac Scammell preached in the new chapel. The congregation in the morning was large, and in the evening the building was crowded. On Sunday, the 10th inst., the congregations were equally encouraging, and a most successful future is anticipated. This new work should be encouraged, not only by the Nonconformists of Oxford, but by others.

CONGREGATIONAL UNION OF IRELAND.—The annual meetings of this union were held in Moy, Tyrone, on the 6th and 7th of October, 1869. On Wednesday morning, the 6th, a prayer-meeting was held, the Rev. Robert Sewell presiding. After devotional exercises the Rev. George Silly, ex-chairman of the union, introduced the Rev. Charles Skuse, chairman elect, who delivered an excellent address on "The Times in which we Live." A vote of thanks to the chairman was proposed by the Rev. D. Fletcher, and seconded by the Rev. Noble Sheppard. The Rev. R. Sewell introduced to the meeting the Rev. William Tarbotton, secretary of the Irish Evangelical Society and Congregational Home Mission. Mr. Sewell read the treasurer's report. The members of the union met again at four o'clock, when a lengthened and animated discussion ensued on "Recent Legislation in its Bearings on the Evangelisation of Ireland." A committee, consisting of the Rev. Robert Sewell, the Rev. Charles Skuse, the Rev. James Stirling, and the Rev. Noble Sheppard, was appointed to prepare resolutions on the subject, and to bring up a report next morning. In the evening a public meeting crowded the Independent church. The Rev. C. Skuse occupied the chair. The Rev. G. P. Jarvis addressed the audience on "Personal Influence"; the Rev. N. Sheppard spoke on "Religion in the Family"; the Rev. William Fox on "Protestant Union"; the Rev. John White on "The Revival of Religion"; the Rev. W. Tarbotton also effectively addressed the assembly. On Thursday morning the "Ministers' Provident Fund" was discussed. The Rev. W. Tarbotton occupied the chair. The Provident Fund is in a satisfactory condition. The committee which had been appointed the day previous then brought up their report, and a series of resolutions were unanimously carried. The first expressed thankfulness for the recent act of disestablishment. The second was as follows:—

That the claims of Ireland for evangelistic labour, always strong, are now more pressing than ever; that whilst our Roman Catholic countrymen have learned to regard Congregational Dissenters as the friends of even-handed justice, our Protestant brethren are studying with a view to their adoption some of the essential principles which characterise our denomination; that we therefore feel we are under increased and increasing responsibility to promote the work of evangelisation in this land, and to give publicity to those views in respect to the kingdom of Christ, which distinguish the churches of our faith and order throughout the world.

The third resolution promised hearty co-operation with the Irish Evangelical Society in its efforts to promote the adoption of a more extensive agency for preaching the Gospel in the neglected districts of Ireland. The Rev. G. P. Jarvis, of Limerick, was appointed editor of the *Irish Congregational Magazine* in place of the Rev. J. B. Wylie, to whom a vote of thanks was passed. Various other votes of thanks were adopted, and the Rev. Duncan Fletcher, of Moy, was elected chairman for 1870. The Rev. W. Tarbotton, of London, preached the annual sermon of the union on Thursday evening. The meetings were well attended. The discussions were free and earnest. The ministers seemed profoundly anxious to grapple with their new responsibilities and to consecrate themselves afresh to the work of winning men to Christ.

HAMPSHIRE CONGREGATIONAL UNION.—The annual meetings of this Union were held, October 5th and 6th, in the Abbey Chapel, Romsey. On the Tuesday evening there was a tea-meeting in connection with the Sunday-school Union. About 250 guests sat down to well and elegantly furnished tables in the New Hall. The tea was followed by a large public meeting in the chapel. W. O. Purchase, Esq., J.P., the superintendent of the Romsey School, presided. Mr. Tripp, the indefatigable secretary of the Union, read a paper on some of the defects of our Sunday-school system, with suggestions for their remedy. A spirited discussion ensued, in which many ministers and teachers took part. The business session of the Hants Congregational Union was held on Wednesday morning, the Rev. W. Major Paull, the pastor of the church, and the secretary of the Union, presiding. An unusually large number of ministers and delegates were present. The chairman's inaugural address was chiefly occupied with practical suggestions for increasing the efficiency of the meetings, and rendering them more attractive to the members of our churches. While the discussion was proceeding, a telegram was received announcing the sudden death of the Rev. J. Woodwork, the former secretary, and who was advertised to take a prominent part in the proceedings of the day. This painful and totally unexpected intelligence for a time paralysed the assembly. The Rev. J. Fletcher, the co-pastor of Mr. Woodwork, was speaking of his beloved colleague at the moment of its arrival, and was so overcome as to be obliged to retire. The chairman, in a few sentences, gave expression to his own deep emotion, and called upon those present to devote a short season to prayer. The secretary then read the annual report, which stated that Mr. Morley's offer, to double his subscription of fifty pounds on the condition that the Union raised its

total income to 900*l.*, had not yet met with an adequate response. Grants had been made to eighteen stations, and the reports of the condition of the various districts refer to the ignorance, superstition, and impiety which frightfully prevail in almost every quarter. The chief evils against which the evangelists have to contend are drunkenness, Sabbath desecration, and a stolid indifference. The spread of drunkenness is in a large degree attributable to the multiplication of beerhouses. It is to be hoped that the magistrates will use the power which recent legislation has put into their hands of diminishing this evil. But a much more sweeping reformation of our licensing system is necessary before any real improvement will be perceptible. In not a few localities the efforts of your agents are greatly obstructed by High-Church pretensions upheld by territorial influence. These are often the places where the Gospel is most required, but in which it is most difficult to disseminate it. In the afternoon the members and friends of the Union, to the number of 120, partook of dinner in the New Hall. The Rev. W. M. Paull presided. In the evening there was a public meeting in advocacy of Congregational principles. The chair was taken by F. Buckell, Esq. Addresses were delivered by the Chairman, the Rev. W. H. Fuller, the Rev. R. A. Davis, the Rev. H. H. Carlisle, W. G. Lankester, Esq., the Rev. Joseph Fletcher, &c. A collection was made on behalf of the funds of the Union, amounting to 5*l.* 5*s.* It is many years since a more successful meeting of the Union was held.

Correspondence.

THE DISSENTERS AND DR. TEMPLE.

To the Editor of the Nonconformist.

SIR,—In reply, in to-day's Standard, to a correspondent who wished to know what is the opinion of "the respectable and educated Dissenters" on the subject of Dr. Temple's appointment to the diocese of Exeter, I stated that a man who is fit to have the mental and moral training of one of the most important public schools in the kingdom, is equally fit to be entrusted with the formal supervision of a diocese mostly composed of mature and aged clergy. And, further, that the appointment of Dr. Temple would not do a fiftieth part of the injury to the Church as that caused by the Romanising bishops, about whose heresies no remarks are made.

Yours truly,
JOHN HAMPDEN.

ON DRESS.

To the Editor of the Nonconformist.

DEAR SIR,—The following letter, addressed to the female members of our churches, is so healthy in its tone, and so truly Christian in its spirit, that I venture to ask your kind insertion of it in your columns. The writer has lately entered into her rest, but "she being dead, yet speaketh."

I am, Sir, yours respectfully,
AMICUS.

"A FEW WORDS IN CHRISTIAN LOVE ON THE SUBJECT OF DRESS."

"To my Christian Sisters,—In this day, when a conformity to the spirit of the world, especially on the subject of dress, prevails so extensively, I feel it in my heart to entreat every Christian woman to manifest, by her example, moderation in this respect, and thus seek to stem this wave of a great flood of evil that covers our land.

"It appears as if the one object in life of many women was dress, and that alone; and that no departure from correct feeling as well as good taste were too great, if it be but the fashion. But that which we do see, I understand, gives no idea of that which may be seen, especially in places of public amusement. This prevailing folly is not only, I believe, an awful sin, directly contrary to the spirit and precept of the Gospel, but it brings our womanhood into great contempt.

"I often feel as if I could weep and look down for shame at that which continually meets the eye. Did I not know that it is in accordance with the dictates of fashion that women thus attire themselves, I should conclude a large proportion of those we meet were not of a reputable character. It would seem as if many were not contented to wear Satan's chains within, but that these chains must be hung outside, that the wearers might be known to be his captives! How different to the words: 'In like manner also that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with broidered hair, or gold, or pearls, or costly array.' 'Be not conformed to this world.' 'For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.' From these texts we learn that this practice of self-gratification is contrary to God's revealed will, and God has said nothing to us in His blessed book in vain. Surely a solemn responsibility rests on professing Christian women to avoid in this thing the sin of disobedience. Sin abounds in the world; we expect it to be so, because Satan has in his dominion, but this is a sin in the church; it is the daughter of Zion identifying herself with the spirit of this world. In the performance of this, as of all needful duties, there is a service for God: we are to do it unto Him, with self-respect and respect to others, neither in self-restriction on the one hand nor in self-indulgence on the other, but in the liberty which Christ gives. 'For ye are bought with a price, therefore glorify God in your body and your spirit which are God's.'

"Are not the prayers of many Christian mothers for their children hindered by this bondage to the world? The eye of the unbelieving child marks the inconsistency. It is offensive also in God's sight. 'If I regard iniquity in my heart the Lord will not hear me.'

"The Apostle Paul says, 'If the trumpet give an uncertain sound, who shall prepare himself for the battle?' So, dear sisters, if the voice which goes forth from our life and conduct gives an uncertain sound, who, through us, shall be warned regarding those eternal verities which concern the soul's salvation? Who, through us, shall have their feet turned into the narrow way, which leadeth unto the kingdom? May we remember the solemn words, 'Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting.'

"I have feared to withhold these few words of earnest entreaty, less by so doing I should be unfaithful both to God and to my neighbour. I pray for His blessing to rest upon them, for His own glory, and for the sake of that meek and lowly Saviour in whose footsteps we are invited to walk, and whose yoke we are called upon to bear, whom to know is life eternal.

"In the love of God our Father, and of our Lord Jesus Christ, and in the fellowship of the Holy Spirit, I subscribe myself,

"A SISTER IN CHRIST."

THE CASE OF THE REV. WILLIAM LEWIS, OF FELINFOEUL.

To the Editor of the Nonconformist.

SIR,—Allow me to thank you for your kindness in inserting my letter respecting the above worthy case in your valuable paper. My friend, the Rev. Thomas Jones, late of Loughor, wrote a similar letter to the Freeman. A number of kind Christian friends, from different parts of England, have liberally responded. The sum of 10*l.* has been received from Mr. Elliot Stock, London; 9*l.* 10*s.* from the Rev. W. H. M. Machan (Darwen) and friends; 5*l.* 10*s.* from friends at Halifax; 5*l.* from Leicester, 5*l.* from Clifton, 5*l.* from an unknown friend in gratitude to Almighty God for both hearing and eyesight; 3*l.* from Mr. Wilson, of Clifford; 2*l.* from the Rev. W. Brock, D.D., of London; 2*l.* from Mr. William Burnell, of Plymouth; 2*l.* 5*s.* from Manchester; 2*l.* 2*s.* from the Rev. James McLaren, of London; 2*l.* from the Rev. James Ackworth, LL.D., of Scarborough; 2*l.* from Mr. James Groves, of Worcester; as well as a number of smaller sums, which will be duly acknowledged at the close of the testimonial.

I am sorry to state that the Rev. Mr. Lewis is still in the same distressing condition, and his recovery is utterly hopeless.

On behalf of the Rev. Mr. Lewis and the Testimonial Committee, I beg to thank the Christian friends who have already responded for their liberal contributions; and hoping many more will follow their worthy example,

I remain, Sir, yours truly,
DAVID BOWEN.
Thomas-street, Llanelli, Oct. 18, 1869.

THE ELECTION COMMISSIONS.

There have been more curious disclosures before the Bridgewater Commission. Mr. Padwick, a Conservative candidate in 1859, was examined on Tuesday. He said he had spent 2,000*l.* at that election, and left Bridgewater disgusted. Mr. Robins, Mr. Bagshot's solicitor, paid 1,100*l.* to the Radical lawyers that they had spent corruptly. Mr. Walter Bagshot stated, on Wednesday, that at the contest in 1866 he spent 1,532*l.* He intended to fight on pure principles, but he found afterwards that the Liberal lawyers had spent corruptly 1,100*l.*, which he paid, not to be thought mean. Mr. A. W. Kinglake was examined at Bridgewater on Thursday morning. He was defeated in his first contest for the borough in 1857. There was no bribery on that occasion. In 1859 his election cost 1,444*l.*, the greater portion of which was spent in bribery. He considered his absence from the town absolved him from responsibility for the acts of his agents. Mr. Kinglake on Friday concluded his evidence, and was told by all three Commissioners that he had completely removed from their minds the impression created by some witnesses who were friends of his, that, at the time he swore before Mr. Justice Blackburn that he was ignorant of facts brought out in evidence, he must have been aware of them. The Commissioners will not, it is understood, examine Mr. Vanderbyl. On Saturday the Commissioners, having completed their inquiries in the borough, adjourned until the 2nd of November, the first day of Term, at Westminster Hall, where they will take the evidence of Sir William Drake and other witnesses. About sixty certificates of indemnification were granted to bribees and bribees. Mr. Lovibond did not apply for a certificate, and had he done so the Chief Commissioner said one would not have been granted.

At Norwich on Tuesday, Mr. Tillett, the advanced Liberal candidate, was examined. He denied all knowledge of corrupt practices, and stated that he had maintained a separate system of agency in order to preserve his integrity. On Wednesday Sir W. Russell, the sitting member, was examined. He denied any knowledge of corrupt practices on the Liberal side, and absolved Sir Henry Stracey from the responsibility of the drunkenness and corruption which prevailed on the Conservative side last year. On Thursday morning Mr. C. E. Lewis, agent for the Conservative candidates at the election of 1860, stated that the election was conducted with perfect purity on both sides. On Friday Sir Robert J. Harvey, Bart., and Mr. Warner, late member for the city, were examined. The former said that Sir Henry Stracey had called upon him before the last election, and stated that he was rather an unwilling candidate. Sir Henry also said that if he (Sir R. Harvey) would come forward he would retire in his favour. Sir Henry said that he would not spend a sixpence illegally. Sir Robert expressed his opinion that municipal elections were the real nursery of

bribery, that it was desirable that there should be no nominations, that public-houses should not be opened during the progress of elections, and that reports should not be allowed to be made as to the state of the poll until after an election was over. On Saturday, after several witnesses had been examined, the Chief Commissioner said the court would stand adjourned, with the sanction of the Home Secretary, to London, for the present.

Postscript.

Wednesday, October 20th, 1869.

CONGREGATIONAL UNION OF ENGLAND AND WALES.

METING AT WOLVERHAMPTON.

The autumnal session of the Congregational Union is now being held at Wolverhampton. About 700 ministers and laymen were expected to attend the conference, the greater number of whom, says the *Birmingham Post*, "arrived on Monday afternoon and evening. The major part were met at the stations by their hosts, and driven to the temporary abodes allotted to them. The town was quite astir on Monday, and the proceedings of the different meetings are now being anticipated with much general interest. The committee are sparing no pains to make the occasion one that shall reflect credit upon a district where Nonconformity has obtained a position such as enables it to have erected one of the chief middle-class Nonconformist Rugbys. This, it will be remembered, exists in the Tattenhall Proprietary College. The inhabitants, on their part, are all forward in displaying those evidences of hospitality for which the borough of Wolverhampton is famous." It is stated that, reciprocating the hospitality shown by the Nonconformists to the Churchmen on the occasion of the Church Congress, the rector of the town made a special appeal to Church people to return the kindness this year. The result is, that not one of the visitors has been under the necessity of putting up at an hotel.

The annual sermon to the Union was preached on Monday night in Queen-street Chapel. There was a [numerous congregation. The preacher was the Rev. R. A. Redford, M.A., LL.B. The text selected was Isaiah xiii. 10—"Ye are my witnesses, saith the Lord." The preacher said that the vocation of God's people must now be fulfilled in a threefold form:—1. Preaching the Word. 2. Christian fellowship. 3. The development of Christian life in the heart of society. We note one or two ideas in the discourse. Dr. Redford said that a doctrine of inspiration, which demands that the Scriptures shall be made a head authority in all departments of human research and knowledge, cannot comport with the facts of history and the progress of the world. The Bible is God's testimony concerning Redemption. To preach the Gospel is to preach Christ the personal Redeemer. "Is there not," said he, "a loud call to God's witnesses at this time to be faithful to the distinctive message of Christianity?" Scriptural preaching in the best sense is the want of the day, to bring men into intense practical sympathy with the inspired writers. "The act of a standing or falling Church must be sought in its estimate of preaching. Those who would lower the voice of the pulpit, or disguise it by mingling with it the language of ritual attractions, let us remember are those who also reject or disparage the doctrine of conversion." On the subject of Christian fellowship the preacher referred to the fact that there is growing in our minds at the present time a feeling unfavourable to distinct church life. He showed that church life is neither unsocial nor depressing to the individual; that Christian life is of necessity organic; and that as appointed witnesses of the Lord we must jealously guard two great principles, at least, as essential: confession of Christ, the foundation of Christian communities; a place for every believer in the body of Christ, and every believer in his place the rule of a maintained fellowship. Philosophical or poetico-philosophical biographies of Christ fail to answer the demands of the age. Christians, in all the variety of practical life, revealing a present Christ—not merely recalling a past history—are the chosen witnesses. The preacher then touched on some practical aspects of the Christian life, especially the mission of Christianity as a healing power in the midst of physical and social miseries; the necessity of direct, face-to-face appeals to the consciences of men, and the power of Christian consistency and character. He concluded with an urgent application of the subject to men of business, to working men, to the guardians and teachers of the young, and to the ministers of Christ, as all witnesses for God.

THE CHAIRMAN'S ADDRESS.

The Union commenced its regular business yesterday when the members assembled in the chief Congregational chapel of that town to hear the address of the CHAIRMAN, the Rev. R. W. Dale, M.A., of Birmingham. The address was a masterly disquisition upon "The Holy Spirit in relation to the ministry, the worship, and the

work of the Church." After describing in language of great beauty the festival in Rome, which, in the summer of 1867, far transcended in brilliancy and splendour any religious spectacle which Christendom had witnessed for many centuries, and remarking that that festival suggested or confirmed the resolution of the Pope to convoke the Ecumenical Council which is to meet in Rome next December, Mr. Dale said—The Council would be called upon to confront, in the name of God, the great revolt of all the European nations against the authority of the priests. To have convened a Council for any purpose in such an age as this, would have been an act of singular courage. But had it been summoned merely to define a new dogma, to condemn theological heresies, or to regulate the interior discipline and organisation of the Church, the world might have listened to its lofty pretensions with a cynical smile, and suffered its decrees to pass into speedy oblivion. Rome, in her apparent weakness and peril, in the very extremity of her distress, has dared to do something far bolder than this. She has called her faithful sons from every country under heaven, that they may assert her right to legislate for the human intellect in every province of its activity, and to control the social and political development of all Christian nations. Physical science, flushed with unexpected and intoxicating triumphs, must submit all its discoveries to the judgment of the Church—perhaps of the priest who happens to be Bishop of Rome. Criticism must shrink from investigating what the Church pronounces sacred, and be ready at her bidding to repudiate the conclusions which have been confirmed by the consent of innumerable scholars. Statesmen must invoke for their laws and policy the sanction of the Pope. Nations must lay at the feet of the priesthood the imperfect liberties which have been won by the suffering, the heroism, the treasure, and the blood of past generations; and if Rome commands it, that hope of a larger freedom which consoles and strengthens the hearts of the common people in every country in Europe must be surrendered. These are the claims which the Council will be asked to invest with the most solemn sanctions, and to defend with the awful anathemas. The rulers of the Roman Church are not ignorant of the temper of the age. They have measured the strength of that great movement against which the Church has to struggle. They have seen that the most venerable traditions and the most august institutions are powerless to resist its progress; that it is reorganising the constitution of European society; and they have resolved to meet it in the plenitude of an authority declared to be derived from the supernatural illumination of the Holy Ghost. Whether this assertion of the transcendent endowments and powers of the Church is to be ascribed to policy or to faith, or whether it was suddenly inspired by the great enthusiasm of the Centenary, there is a certain moral grandeur in it, to which no abhorrence of Roman superstition can make us insensible. Rome in an age of universal scepticism has declared her unchangeable faith in the supernatural presence of the Holy Ghost, in ecclesiastical rulers and councils; she is about to act upon that faith in magnificent defiance of the derision of nearly all Europe. I wish to inquire this morning whether our nobler creed is held with the same arm and vigorous grasp, and whether it is illustrated and consistently maintained in the actual life and organisations and customs of the Congregational churches of this country. When the whole drift of European thought is to exclude the Living God from the material universe, we ourselves are in danger of denying or ignoring His immediate presence in the higher life of man. But the time which is at my command does not permit me to enter upon this larger and deeper discussion. All that I propose to do is to consider the theory and the practice of Congregational churches, touching certain relations of the Holy Spirit to the ministry, the worship, and the work of the Church. In our theory of the ministry, the direct and supernatural action of the Holy Spirit is very distinctly recognised. Devout and spiritual men, who can speak with clearness and persuasive force on common subjects—men who can deliver great sermons—cannot really preach. The faculty is not to be acquired by any rhetorical discipline. There is a gift of utterance as well as of knowledge. Nor is this all. There are special supernatural virtues and graces, as well as special supernatural powers, which are indispensable to the Christian minister. To one is given by the Spirit a tender sympathy for the physical sufferings of mankind; to another, a noble abhorrence of social injustice, and mischievous laws and political tyranny; to another, an unquenchable thirst for more perfect knowledge of the mysteries of God's material universe; to another, an ineffable delight in poetry and art. For a minister to be a very spiritual man is not enough; his spiritual life must receive a special development corresponding to his special work. We must appeal to God. It is because men have never received the supernatural call and the supernatural inspiration that the vacancies which are occurring in our ranks are in danger of not being worthily filled, and that the number of our ministers does not more rapidly increase. Loud complaints are sometimes heard that our ministers come chiefly from the less educated and less wealthy classes in our churches. That is God's concern, not ours. What seems to be the fact is, that the Divine call is seldom heard by the sons of rich men; and rich men should ask why it is that their sons are "not counted faithful," and why it is that "the glorious Gospel of the blessed God" is not committed to their trust? After rebutting the complaints that many ministers had not gone through a

college course of study, and admitting the importance of such help, Mr. Dale said: "Hearken, my beloved brethren, if God hath chosen the poor, unscientific man, 'rich in faith,' in energy, and [zeal—if God hath given him the spirit of power, and of a sound mind—if he has received of God the 'spirit of wisdom and revelation'—'who art thou that judgest another man's servant? To his own master he standeth or falleth. Yea, he shall be holden up, for God is able to make him stand.' Strong sense, intellectual activity, shrewdness, wit, humour, fancy, these are to be found among our working people in larger measure than some of us perhaps suppose. On political and social questions they speak with great clearness and vigour. Let the baptism of fire descend upon some of them, and, as evangelists to the masses of the manufacturing population they will have a power which scarcely any of us possess. And if the hearts of men are touched by their preaching, and if the people they have taught to fear God cling to them with reverence and love, why should they not become the ministers of the congregations they have founded? And what reason can be alleged why Christian merchants, manufacturers, professional men, and tradesmen are not more frequently called to the pastorate? Middle-class schools must be established. Measures like that of Mr. Forster for reforming the great educational foundations of the country must receive our vigorous support. We must endeavour to inspire manufacturers and tradesmen with the same spirit which is often manifested by the poorest of professional men, and by large numbers of our working people. Nor is there any reason why our Christian young men of this class who have received no call to the ministry, should not have a thoroughly theological education. The learning which enables a man to read for himself, and to read intelligently, the words of Hebrew prophets and Christian apostles, and of our Lord Jesus Christ, should cease to be a ministerial monopoly. We shall never have a really learned ministry until we have a more learned Church. Shall I venture to discuss what our creed requires of those of us who are already in the ministry? Our books are 'too much with us.' We should compel them more frequently to be silent, that we may hear a diviner voice and receive a deeper teaching than theirs. Rome is reasserting her claims with more than her ancient energy and boldness. I ask again whether our own faith is maintained with equal vigour and consistency? During the last quarter of a century the conviction has been deepening and spreading in the Congregational churches in this country, that in our public services worship has been unduly subordinated to preaching. The conviction is just; but the measures which have been resorted to with the hope of remedying the evil are aesthetic rather than spiritual; they appeal to natural religious sentiment, and leave the spiritual life untouched." Far grander works, the President said, should occupy them than Church music, or even the building of places of worship in every neglected neighbourhood, much as that was desirable. Why should not every member in every church throughout the country resolve to bring, by God's help, a friend, a neighbour, a brother, or a sister, to trust in Christ? To accomplish this they needed not boundless wealth, nor heroic self-sacrifice; not an impossible perfection in the organisation of the strength of our churches, but only that which God is eager to grant, and which may be had for the asking—the baptism of the Holy Ghost.

The address, which was delivered with an impassioned eloquence that held from first to last the untiring attention of the whole assembly, was frequently applauded, and an enthusiastic burst of applause at the close testified to the gratification which the delivery of the address had afforded.

A Committee of Reference was then appointed.

Mr. H. WRIGHT (Liverpool) said the customary vote of thanks to the President for his address would not be given, but that he would be thanked for it in a novel manner. A printed copy of the address would be put into the hands of every minister attending the Conference, upon the understanding that he should read it, or such portions of it as he should think right, to his congregation. (Cheers.)

Delegates and visitors were then received by the President.

DISESTABLISHMENT OF THE IRISH CHURCH.

Mr. J. CARELL WILLIAMS proposed the following resolutions:—1. "That this assembly cordially rejoices that justice has at length been done to the Irish people by the passing of the Act for the Abolition of the Irish Church Establishment, and also regards with great satisfaction the cessation of the *Regium Donum*, and the withdrawal of the annual grant to Maynooth College, as well as the refusal of the Legislature to sanction any scheme involving the concurrent endowment of various religious bodies in Ireland; that this assembly tenders its grateful acknowledgments to the Right Hon. W. E. Gladstone, and to his Government, for the ability and conscientiousness which have distinguished their conduct of the measure which has lately become law, and which it trusts will tend to promote the best interests of the Irish nation." 2. "That, in view of the changes likely to be effected in the ecclesiastical and social condition of Ireland by the disestablishment of the Protestant Episcopal Church, this assembly expresses the earnest hope that the Nonconformists of that country will be fully prepared to avail themselves of the new and hopeful circumstances in which they are now placed; and, more especially, that the Nonconformists of this country will be ready to afford to their Irish brethren

effective and liberal aid in the furtherance of so important an object." (Cheers.) In the course of his remarks the speaker said: They now seemed likely to solve some of those great problems which had so long perplexed English Churchmen and politicians. That God would bless the Irish Episcopal Protestant Church, must be the prayer of all in that assembly. (Hear, hear.) It was not the Whigs who had brought about this change—their opinion was what it always was; nor the Conservatives—they would have made concurrent endowment the keystone of their Irish policy; nor the bishops, who would rather have endowed error than allow any portion of the property of the Church to be secularised. It was the Nonconformists who had done the work. But they must not yet rest. They must watch the Government in the next session of Parliament, and see that public money was not lent for the erection of Church buildings. In conclusion, he quoted the words of Dr. Pusey:—"What may we expect? Anything. What have we to fear? Nothing. What may we hope? Everything." (Cheers.)

The Rev. J. C. GEIKIE seconded the resolutions. Hatred to the Saxon was, he said, as wide as the land of Ireland, and as universal as the Irish race. That was the true monument of the Irish Church. What difference was there in principle between the upholding of a religious establishment in the centre of Italy against the wishes of the people, and the upholding of a religious system in Ireland for 300 years against the wishes of the people? They hoped that the former would perish; let them rejoice that the latter had passed away. In America Romanism, not backed by an establishment, lost its proselytes; and so it would be in Ireland. The people of that land would now see Protestant truth, not under a hideous mask, but with its own fair features revealed for the first time.

The Rev. W. TARRANT, Secretary of the Irish Evangelical Society, said he wished to state what were, within his own knowledge, facts bearing on the disestablished Church. The Episcopalians themselves were already thanking God that their Church was disestablished—(cheers)—and in every part in Ireland he met with members of that Church who said that even three months ago they thought Mr. Gladstone the incarnation of evil, but now they were very grateful to him for what he had done; that the Congregationalists were in the right, they (Episcopalians) were going to imitate their example, and they wished they had followed it thirty or fifty years ago. The laity who had been asleep were now becoming roused to their duties, and were about to take their proper place in connection with the management of their own affairs. They were resolved as one man that there should be eliminated from both their ritual and doctrinal system everything having any alliance or sympathy with Popery. (Cheers.) It was not unlikely there would be a grand split between the clergy and the laity on that very point. Many of the clergy, and among them the Bishop of Derry, said that if the Prayer-book were altered they would secede; but if it were not touched, great numbers of the godly laity would secede. Union among Irish Protestants was now not only a possible, but a certain thing. It was not possible before, but now the very audacity of the pretensions of Romanism, as put forth by Cardinal Cullen, were provoking and compelling Christian men of all denominations to unite against the common foe. (Cheers.)

The Rev. E. R. CONDER, of Leeds, suggested that the resolutions should be framed in a somewhat warmer and more cordial spirit. He thought they were but a cold welcome to the new sister. Congregationalists should not merely refrain from saying, "Art thou become weak as we?" but should give the Episcopal Protestants of Ireland their hearty sympathy and prayers. (Hear, hear.) The disestablishment that had taken place was only the shadow of a greater reality yet to come—(cheers)—and they would give to Irish Churchmen some earnest of the welcome they meant to give some day, if they lived long enough, to give to the Free Episcopal Church of England. (Cheers.)

After some discussion, in which the Rev. T. BINNEY humorously remarked that all the sympathy should not be given to Churchmen, but a little should be kept for those who had lost the *Regius Donum*, it was resolved that the resolution should go before the Reference Committee for amendment.

Before the Conference adjourned, the following additional resolution was brought up by the Reference Committee, and carried:—"3. That this assembly desires to express cordial sympathy with our Christian brethren of the disestablished Irish Church, in the novel and difficult task of ecclesiastical reconstruction; and, rejoicing in the prospect of welcoming a new and powerful member into the fellowship of free Protestant Churches, earnestly hopes that the future course of the disestablished Church, freed from State fetters, will be blessed by God to promote the union of Protestant Christians and Churches, and the evangelisation of Ireland."

BRITISH MISSIONS.

On the motion of the Rev. T. BINNEY, seconded by Mr. S. MORLEY, M.P., a resolution was carried, commending the British Missions to the support and confidence of the ministers and churches, and recommending an annual collection in their behalf. Mr. Binney especially referred, in the remarks which he made, to the necessity that existed for missionary effort in the Australian bush, and read some interesting correspondence upon that matter. He warmly approved the efforts being made in the Australian colonies to provide colleges for the training of minis-

ters, and said that in the present state of society, while they ought to use and sanctify every natural power, they must be a learned ministry. Mr. Morley expressed his belief that free worship would be the system of the future, and they would see rapid progress in that direction in England as well as in Ireland.

CHURCH AND STATE.

On the motion of the Rev. F. S. MANDER, of Wolverhampton, seconded by the Rev. J. S. PEARSALL, of London, the following resolution was passed:—"That this assembly hereby instructs the Committee of the Congregational Union to prepare in a form, suitable for general circulation, a well-considered statement of our views on the question of Church and State, and of the grounds of our objection and opposition to their union, showing how foreign that union is to the genius of Christianity, as well as unsupported by Scripture, and how, in various ways, it interferes with the general government of the nation, inflicts injury on its social life, impedes the progress of education, and raises up obstacles on all sides to the spread of Christian faith and morals."

THE NEXT AUTUMNAL SESSION.

On the motion of the Rev. Dr. SMITH, it was resolved that the invitation of the Congregational churches in Plymouth, to hold the next autumnal session in that town, should be accepted.

The Conference then concluded its sitting, and adjourned to dinner.

For a considerable portion of the above report we are indebted to the courtesy of our contemporary, the *Birmingham Daily Post*.

This day (Wednesday) the morning sitting of the Union was to be held in the Snow-hill Congregational Church, when the reports of the various religious societies affiliated by the Union would be received. In the afternoon three separate sectional meetings—this being the first experiment of sectional meetings—will be held in as many different buildings. Section A will meet under the presidency of Mr. W. H. Grosier, B.Sc., jun., when a paper on "How we may best avail ourselves of the Universities for the education of our ministers," will be read by Mr. Neville Goodman, M.A. In Section B, over which Mr. John Hartley, candidate for East Staffordshire, will preside, the paper will be upon "A possible basis of union between Congregationalists and Presbyterians," to be read by the Rev. J. B. Paton, M.A. In Section C, "The Church and the congregation," will be the subject of discussion, introduced by the Rev. E. R. Conder, M.A.; Mr. H. Wright in the chair. In the evening there will be a working men's meeting in the great hall, in which the similar gathering associated with the Church Congress was held. Mr. S. Morley, M.P., will preside, and the subjects will be, "The temporal advantages of Christianity to working men," to be introduced by Mr. H. Lee, of Sedgley Park, Manchester; on "The adaptation of Congregationalism to the interests and usefulness of the working classes," to be spoken to by the Rev. H. Tarrant, of Leeds; and on "Working men in relation to the present times," which the Rev. Thomas Davies, of Darwen, will introduce. This evening, also, there will be a public meeting in the Town Hall, Birmingham. Mr. C. Reed, M.P., will preside, and the speakers will be the Rev. Dr. Halley, the Rev. A. Thomson, M.A., and the Rev. L. D. Bevan, LL.B. Likewise in Birmingham the Rev. Dr. Stoughton will preach on the following evening, in Francis-road Chapel, Edgbaston.

Thursday morning will open with a discussion on the opening of the Universities; followed by a resolution on the Congregational Union of Scotland, to be responded to by the Rev. T. Gilfillan. Mr. J. A. Cooper will read a paper on "Retaining the elder scholars in our Sunday Schools;" and the Rev. R. Balgarnie one upon "The promotion of spiritual life in our churches in the conditions of society." In the evening there will be a *conversazione* in the Exchange, with an address; and a sermon to young men by the Rev. S. Hebditch, in the Snow-hill Church.

Friday will be an educational day. Usually the educational discussions have been confined to the interests of Homerton College; but on this occasion the question will be discussed on a very much broader platform. To that end the committee have invited the presence of Mr. G. Dixon, M.P., of Birmingham, and with him Mr. Wright, a prominent member of the Liberal party in Birmingham, who is associated with Mr. Dixon in the League scheme. The business will be brought forward at a breakfast meeting, and whilst the other speakers are confined to ten minutes, Mr. Dixon, who will open the subject, will be permitted to occupy half an hour. There being considerable difference of views among Congregationalists on some parts of the scheme of the Educational League, the discussion is likely to prove one of considerable spirit.

THE EARL OF DERBY.

Last night, shortly before ten o'clock, a telegram was received from Knowsley announcing that Lord Derby was still alive, but in a very weak state.

LIVERPOOL, Tuesday night, 11.30.—From inquiries made at Knowsley to-night, we learn that Lord Derby still remains in an unconscious state, and that he is most gradually sinking.

The *Liverpool Mercury* of yesterday says:—"The Earl of Derby is still living, but is gradually getting weaker, and his death may occur at any moment. Since Sunday his lordship has taken no nourishment, and his life may now be said to be maintained almost exclusively by the absorption of the fatty portions of his own body, which up to

the period of his last attack was in good condition. Throughout the whole of yesterday his lordship was in a state of unconsciousness, and his breathing was of a painfully spasmodic and deep character. The Countess and Lady Constance Stanley, together with Lord Stanley, and his brother, the Honourable F. Stanley, have been unceasing in their attentions upon the noble sufferer, whose protracted and lingering affliction must have occasioned them the acutest anguish, augmented as it is by the unconsciousness of the earl, which renders the expression of sympathy on the part of his afflicted relatives, and the administration of the consolations of religion, impossible. It is, however, a satisfaction, in the midst of the sadness, to know that his lordship suffers no pain, and that he is gradually expiring from the sheer exhaustion of his physical energies. His lordship's medical attendants have thought it unnecessary to issue further bulletins, all hope of his life being preserved having long since been abandoned."

Sir J. Gray, M.P., delivered an address at Manchester, on Monday evening, in connection with the National Reform Union, on the Irish land question. He proposed that it should be simply declared that the occupier of a farm should by law have an occupancy right, from which he could be disturbed except with his own consent, or for non-payment of rent.

Dr. Temple, the Bishop designate of Exeter, presided last night at a great meeting held at Manchester in connection with the movement for the total suppression of the liquor-traffic, and met with a very warm reception. He said, although he was not a member of the Alliance, circumstances might arise to induce him to join them. Supposing it to be wrong to put a stop to the liquor traffic altogether, still he thought something might be done to remove the temptation of the beerhouses and public-houses from the working classes.

The Beverley Election Commissioners sat again yesterday, after an adjournment of about three weeks, and quite a scene took place in court. Sir H. Edwards was present with Mr. Serjeant Sleigh and two other counsel, and an objection was taken to the first-named gentleman on technical grounds of the jurisdiction of the Commissioners, and great excitement prevailed. The police were called in to remove Mr. Serjeant Sleigh, but declined to interfere. The commissioners expressed their determination to maintain their authority, and order having at length been procured, the inquiry proceeded.

A very disastrous gale has been raging on the north-eastern coast since Monday night, attended unhappily by considerable damage to shipping and other property and loss of life. A Prussian brig was wrecked off Shields, and nine hands were lost, and rumours prevailed that the Britannia, passenger steamer, had been seen to founder off Tynemouth about four o'clock yesterday morning. She had a number of passengers on board. Other casualties are reported.

The monument to Leigh Hunt, the essayist and poet, which has been erected by subscription in Kensal-green Cemetery, was uncovered yesterday in the presence of a goodly number of literary friends and admirers of the deceased, an appropriate address being delivered by Lord Houghton.

A communication has been received by the Lord Mayor, through Mr. Gladstone, announcing her Majesty's pleasure that Blackfriars Bridge and the Holborn Viaduct shall be opened on the 6th of November.

Another murder is reported from Ireland. A farmer, named Hunt, was waylaid at a place called Slaney, in Sligo, and so brutally beaten that he died in a few hours. Some arrests have been made. The cause of the outrage is not known.

The French *Official Journal* asserts that the rumours respecting Ministerial changes have never had any foundation. The Ministers, it informs the world, are at the present time assembled at Compiègne preparing measures to be laid before the Legislative Body.

A public meeting was held on Monday evening, in a room on the Boulevard de Clichy, Paris, at which M.M. Bancil, Jules Simon, Jules Ferry, and Pelletan, all prominent members of the Left, were present. According to the *Gaulois*, they were not only hustled, scoffed at, and hooted, but had some difficulty in escaping from the room.

MARK-LANE.—THIS DAY.

The firmness noticed in the grain trade on Monday has continued, although business has not been extensive. The receipts of English wheat have been only moderate. The attendance of millers has been limited, but the demand has ruled firm, and prices have been well supported. With foreign wheat the market has been well supplied. The transactions have been to a moderate extent, at about late rates. The show of barley has been tolerably good. Malting produce has been in request, at full prices; otherwise the market has been quiet. Malt has sold slowly, at late rates. Business in oats has been on a more liberal scale, at Monday's improvement. Beans and peas have changed hands quietly, on former terms. The flour market has been firm, at stationary prices.

ARRIVALS THIS WEEK.

	Wheat.	Barley.	Malt.	Oats.	Flour.
English & Scotch	400	60	—	—	—
Irish	—	—	—	—	1,700
Foreign	14,530	5,810	—	11,220 180 sck.	—
				Maize, 6,850 qrs.	

MILL HILL SCHOOL.

R. F. WEYMOUTH, D. Lit. and M.A. Lond.,
Head Master.

A PUBLIC MEETING will be held at the SCHOOL on WEDNESDAY EVENING, the 27th October, to INAUGURATE the REOPENING. SAMUEL MORLEY, Esq., M.P., will take the Chair at Half-past Six o'clock. A Paper will be read by the Head Master on "The Principles of Public School Education." Other Addresses will be delivered. Former Pupils are especially invited to attend.

TEA and COFFEE at Five o'clock. Trains by Great Northern or Midland at frequent intervals.

THE FIRST TERM under the New Deed of Trust commenced on the 7th October, with thirty-three Boys.

Prospectus and Particulars of Scholarships can be had on application.

T. SCRUTTON, Treasurer.
R. H. MARTEL, B.A., Hon. Sec.

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TO CORRESPONDENTS.

"T. Davies."—Under consideration.

"G. Fraser."—Our space is pre-occupied.

The Nonconformist.

WEDNESDAY, OCTOBER 20, 1869.

SUMMARY.

HER MAJESTY is about to break through the rule which has so long kept her in retirement, and will, on the 6th of November, publicly open the new bridge at Blackfriars and the Holborn Viaduct. Both these great public works do honour to the City Corporation. The beauty of the one, the engineering triumphs of the other, and the importance of both, well deserve some signal mark of recognition. The hope is expressed that too much fuss will not be made on this occasion. We venture to think in connection with an event of so unique a character, that all such talk should be laid aside. Pageants are at no time very attractive to people of quiet tastes, but there are times, however rare, when our Sovereign and her subjects should be, as far as possible, brought together for friendly greeting. It is good for the occupant of the throne, and a reasonable concession to the loyalty of the people. The Prince of Wales has, during the past week, received in the most public manner the homage of the citizens of Chester, and it can only have a wholesome influence to give *eclat* and something of solemnity to his august mother's visit to the citizens of London.

The *Times*, we observe, has awoke to the consciousness of the existence of a religious body called Congregationalists. The leading journal has lately done ample justice to the Wesleyan Conference, but this other great body of Non-conformists only obtains even now a kind of semi-recognition. It does not comport with the dignity of the *Times* to be in any hurry to report the proceedings of the Congregational Union, at the autumnal meeting at Wolverhampton. But other papers having given due prominence to the event, our contemporary vouchsafes a third of a column of explanation relative to a session of that body "more than heretofore important," in which its readers are treated to a *réchauffe* of what appeared in yesterday's *Daily News* and a number of country papers. We are told what will probably be the character of the Chairman's (Rev. R. W. Dale's) speech, "on Tuesday morning." Other daily papers, and our own columns, contain a full outline of that address as actually delivered yesterday, and which seems to have been received with remarkable manifestations of approval. Mr. Dale is no stickler for unmeaning tradition, and injurious restrictions, as was shown by his protest against the slightest sacerdotalism in relation to the Christian ministry, and his expression of a wish that a great army of preachers might rise up among the working classes themselves to become evangelists to the masses of our manu-

faturing population. It will be seen also that resolutions were adopted relative to the disestablishment of the Irish Church—an additional one being added by way of expressing the cordial good wishes of the Union for the spiritual prosperity of the Free Episcopal Church in Ireland. It was also decided that an official paper should be prepared for general circulation, containing a statement of the views of Congregationalists on the question of Church and State, and of the grounds of objection and opposition to their union. To day there are to be, for the first time, sectional meetings for the consideration of various questions of importance to the Christian Church, and on Friday the whole subject of national education will be freely discussed. It is a significant sign of the times that the Churchmen of Wolverhampton are viewing with their Nonconformist fellow-townsmen in hospitably entertaining the members of the Union.

The election commissions at Bridgwater and Norwich have all but concluded their labours. During the past week two former candidates for that corrupt borough, Messrs. Bagshot and Kinglake, gave some remarkable evidence to show how they were victimised by the local managers, and how money was spent in bribery without their knowledge or consent, which they could not refuse to reimburse. There are constituencies, larger as well as smaller than Bridgwater, which are bought and sold. The inquiry at Beverley has been reopened, and by way of protection to himself, Sir Henry Edwards, who has been so intimately mixed up for many years with the electoral manipulation of that borough, provided himself with three counsel, to whom the Commissioners very properly refused to listen. One of them, Mr. Serjeant Sleigh, yesterday created a scene, and was ordered out of court.

The Empress Eugenie is being received at Constantinople as the Sultan's guest, with a magnificence rarely equalled, and with a disregard of Moslem traditions that must shock the prejudices of the "faithful." The result of this prodigal extravagance will be to augment the heavy debt of the Turkish empire, and pave the way for another loan at higher interest than before. But the absence of the Empress, whose absolutist tendencies are notorious, from France just now, must be a relief to the Government, if not to her Imperial spouse. The ministers are sitting in permanence at Compiègne, to revise, in concert with the Emperor, the measures for constructing a constitutional empire which will have to be submitted to the Legislative Body. M. Rouher, though not a Minister, is indispensable to his Imperial master, and this flexible statesman is said to have recommended a programme which embraces Ministerial responsibility, a revision of electoral and municipal laws, reduction in the military establishments, a free Press, a liberal education, and other provisions of that nature. Possibly when the Empress returns, that personal Government in which she has so much faith, may be virtually at an end.

The Left emulates the Government in preparing for an eventful Session. At a meeting of twenty members of that section on Monday, it was decided unanimously to have recourse to no manifestation on the 26th of this month at the legislative hall, though the obstinate M. Raspail declines to be bound by his colleagues, and engages to go there alone. The Left have, however, adopted a programme which seems to point at revolutionary schemes, but is understood to mean that they will seek democratic changes, and the recognition of the "national sovereignty" within the boundaries of the constitution. In French politics for the future, we are told "the balloting-urn is the weapon to be appealed to in preference to the musket, which hangs on the shelf since it did service in the troublous days of 1830 and 1848. That by itself is a step in advance, and a great one—an indispensable step when the goal to be aimed at is Parliamentary Government." We hope this anticipation is not premature. The "irreconcilable" journals savagely denounce this policy, and some of the deputies of the Left who appeared at a public meeting yesterday were scoffed at and hooted, and obliged to retire. Speaking of the violence and brutal spirit of the ultra-Democratic press, the "Parisian Correspondent" may well remark, "the only question is, how long can this last without bloodshed?"

NATIONAL EDUCATION LEAGUE.

THE passing of the Reform Act of 1867, which extended the borough suffrage to all resident householders, and threw into the hands of the artisan class an immense increase of political power, made a change in the attitude of

voluntary Educationists imperative. Up to that time, elementary instruction had been provided for the children of the poor partly by the philanthropic exertions of various religious communities, partly by Parliamentary grants distributed by the Committee of Privy Council, and partly by small weekly payments made by the parents of the children instructed. For a considerable period after the commencement of this system, which, whether so designed or not, practically committed the management of school instruction in England and Wales to the clergy of the Church of England, it appeared possible that, in the course of a generation or so, this tentative scheme would, unless stereotyped by law, diffuse throughout the country an appreciative sentiment in favour of popular education, sufficiently strong to make the great majority of primary schools self-supporting, and to obviate the necessity of legislative interference except for the education of those to whom the State stands *in loco parentis*. The voluntaries, therefore, amongst whom we classed ourselves, declined to sanction the existing scheme, and exerted themselves in the establishment and maintenance of schools which contrived to do without Government aid. In the course of time, however, it became apparent that the struggle was an unequal one, and that private effort could not successfully compete with that which could avail itself of public resources. Public opinion which, anterior to 1867, could only find authoritative expression through a House of Commons representative almost exclusively of the middle classes, and deeply tinged with their ecclesiastical predilections, set in with overwhelming force towards a complete and thoroughly organised system of National Education. The gentry and the middle classes saw in it the only effective safeguard against the possible evils of an extended suffrage, while the great body of the working people, whose intellectual and moral interests were principally concerned in the matter, wisely resolved upon using the political power conferred upon them in moulding the machinery of popular education in accordance with their own judgment and preferences. The question has consequently assumed a new shape. It is no longer whether the means of elementary schooling shall be provided by voluntary or by compulsory agency. What really remains to be settled is, whether the middle class or the working class shall be predominantly represented in determining the kind of education which the latter are henceforth to receive. The denominational system signifies the first—the undenominational and rate-supported system means the last. The Manchester Educational Union embodies the one idea—the Birmingham Education League the other. We have given in our adhesion to the League, in preference to the Union, for reasons, one or two of which we ask leave to state.

The denominational system implies, for the most part, distinctive religious teaching. It is admitted that there may be, and indeed is, a preference for denominational machinery, and at the same time an actual avoidance of sectarian teaching. The Congregationalists, for instance, whether Independents or Baptists—and we believe, but are not quite sure, we may add the Wesleyan Methodists—while contending, as perhaps the majority of them do, for investing their scholastic institutions with more or less of a religious sanction, commonly refrain from forcing upon their pupils any instruction relating to their distinctive religious tenets. In Church of England schools, however, which, it should be borne in mind, constitute upwards of eighty per cent. of the whole, the denominational system means the supremacy of the clergyman, the dogmatic teaching of State Church doctrines, and, with some individual exceptions, the training of the scholars into strict conformity with Church of England theological and ecclesiastical beliefs and practices. Liberalise the system as you will by conscience clauses, it will remain characteristically one of distinctive religious teaching. Now, we are not prepared to twist our politico ecclesiastical principles into the support of such a scheme for educating the people of England. In the first place, we do not value a rush the religious instruction given to young children in a dogmatic form. In the second place, we see in what is called the denominational plan, the most insidious and perhaps the most potent exemplification of the "levelling up" principle, which, in reference to Irish policy, we vehemently repudiated. We are aware that Government is said to pay for nothing beyond secular teaching under this system, and, in a technical sense, it may be so. But who can deny that, practically, and in the results, the distribution of money among the sects for the maintenance of schools in which distinctive religious instruction may be given by each, is an indirect payment of all sects—the very thing which the nation strongly depre-

eated as a feature of its contemplated Irish policy.

The waste of the denominational system is even more objectionable. It is quite impossible to adapt it to any economical distribution of the teaching power. If it would yield superior educational results, this would be something in its favour. But there is no proof of this. So far as existing evidence goes, we should say that it inclines to the opposite conclusion. We do not shut our eyes to the possible influence of competition upon schools of different denominations—but we more than suspect that masters chosen for, and working under, sectarian objects, are likely to be more intent on serving the churches than the people. Besides, we see no absolute necessity for adopting this divisive plan. In ninety-nine out of a hundred cases it meets no demand of the parents. It is essentially clerical in its origin, and in its aim is proselytising. It would not be thought of for a moment, but for the sake of buttressing a Church Establishment.

It will be urged—in fact, it has been urged—against the platform adopted by the League, that, instead of utilising, it will nullify the great and self-sacrificing efforts of the clergy in promoting the education of the people, of late years. We do not deny, nor would we knowingly undervalue, those efforts. Millions of pounds, it is said, have been spent in forwarding them. Be it so! But a national scheme of education should contemplate, not the satisfaction of the clergy, but the intellectual elevation of the great mass of the people. If the schools instituted on the denominational plan are ultimately absorbed into the national system, it would be incorrect to say that they, or the money spent on them, are not utilised. The education of the people, which was the ostensible object of both, would still be realised. The sectarianism of that education would alone suffer. But where public expenditure is concerned, ought that to be a conclusive consideration? Nobody will think of taking forcible possession of the schools or property now in the hands of the denominations. If the clergy convert them from sectarian to national institutions, in order to obtain for them increased public support, they will be in no worse position than that in which they placed voluntary schools of all denominations. But the essential question to be determined, is this—Is our plan of national education to be framed with a view to meet the wishes of the clergy, or the wants of the people? Public policy, we think, determines for the latter.

No one, we imagine, who takes an observant view of the tendency of things in this country, can fail to be convinced that the controlling power of sacerdotalism is on the wane, and within another generation will become effete. Whether this will be a blessing to the Commonwealth or the reverse, we shall not now presume to discuss. But it would be a great mistake of statesmanship, and a frightful waste of pains, were we now to reorganise our whole system of National Education on a basis which will not permanently endure. Twenty years hence, there may be no such thing as a Church Establishment recognised in the United Kingdom. Would it not be wise to frame our educational system on a ground-plan entirely irrespective of possible changes in this direction? We think it would, and therefore prefer to cast in our lot with the Educational League. Other points in its programme we refrain from discussing at present. We look upon them as subordinate. The main features which attract us are, that means of elementary education are to be provided for every child in the kingdom, and that such education is to be kept clear of all denominational distinctions.

DISTRIBUTION OF POPULATION IN LONDON.

THE metropolis, with its three millions of population, has become the most unwieldy city of the United Kingdom, and is, in many respects, the worst-governed capital of Europe. Statesmen and philanthropists are appalled at the social evils and disadvantages which increase in magnitude with the growth of the population. The latter indeed do what little is in their power to mitigate the squalor and pauperism of the metropolis by erecting workmen's dwellings, promoting emigration, and by the use of such moral influence as they can wield. But the condition-of-London question is perpetually adjourned by the Government and Parliament, or relegated to the President of the Poor Law Board, whose range of authority is at the least restricted. All this time the capital is being extended on all sides; and spite of Building Acts, which there is no adequate authority to enforce, thousands of gimmerack houses are yearly erected in London and its suburbs under the vicious

leasehold system by speculative builders, which are too frail and unsubstantial to last even a generation. All this time, too, the provinces are supplying swarms of immigrants, especially of the poor classes, who are swelling the rates and filling the huge workhouses that rise up in every suburb. Possibly the time may come when a strong Government, like that presided over by Mr. Gladstone, will turn its attention to the metropolis, and endeavour to cope with some of the problems connected with its physical and social welfare which await solution, or at least create those municipal institutions in London which are granted to every petty borough in the kingdom.

Meanwhile Mr. Haywood, the engineer to the Commissioners of Sewers, has presented a report which throws some new light upon the relative distribution of the population of London over its vast area, and the changes which have been and are still taking place in the various localities. His facts and tables confirm the general impression that the flow of the population is eastward, and that until within a recent period the "masses" have been more and more driven into the region of squalid streets and unwholesome dwellings which lies beyond Bishopsgate and Shoreditch. This remarkable disparity may be illustrated by the following table:—

Parish.	Persons to Square Mile.	Parish.	Persons to Square Mile.
St. George's East	128,766	City	67,177
Shoreditch	128,162	Hanover Square	48,383
Whitechapel	124,484	Westminster	47,607
Bethnal Green	88,506	St. Pancras	46,842

It will thus be seen that the four eastern parishes we have given were, in 1861, more than twice as densely populated as the four parishes to the west of them.

If this accumulation of population in the poorer districts of London were on the increase, there would be reason for grave anxiety. Mr. Haywood, however, shows that this is not the case. In the four eastern parishes referred to, the population to the square mile has increased in ten years only 23,830, or about 6,000 on the average for each district. In the City the exodus during that period has been remarkable; the subjects of the Lord Mayor being one-fifth less in 1861 than in 1851, owing to the continuous migration to the suburban districts. Mr. Haywood's tables also go far to prove—which we had not suspected—that the great changes and demolitions which are taking place in London are thinning the closely packed districts. He contends that public improvements, new streets, new railways, as well as private enterprise and the improving taste of the people, are either inducing or compelling them to move to the suburbs. We fear this view is rather too sanguine. It is the middle-classes rather than the poor who, for the most part, are leaving the densely-populated districts, though the increase and cheapness of railway accommodation is tempting a large number of our artisans to reside out of town.

The engineer of the Sewers Commission also stoutly contends that the immediate evils caused by the demolition of the old and filthy tenements of the poor are far more than compensated for by the improved dwellings erected. "It has been feared," he says, "that by their removal greater overcrowding has taken place in other districts. This is an error, for although it may be true that the dwellings in them are now more crowded than formerly, still it is impossible that they can be more so than were the houses which have been demolished; for, generally speaking, there was in the older and poorer dwellings a lodger or family resident in each room, and in the houses to which they have removed there may be the same density of occupation, but no more, as the sanitary laws, and the supervision of the local authorities, would prevent overcrowding if it were attempted." The newer dwellings, however, are vastly superior and more healthy, and the condition of their occupants physically and socially better. Mr. Haywood, therefore, on the whole regards the destruction of the great mass of miserable tenements in which the poor congregated in the heart of the metropolis, as a great benefit to the community. It will be interesting to observe how far these agreeable conclusions are supported by the next Census Returns. Meanwhile it is, we fear, beyond dispute, that the number of paupers in the metropolitan district, and the amount expended for their relief or support, has of late years been largely augmented.

SPAIN.

With one slight exception, and that of a few insignificant remains of dispersed bands in various provinces, complete tranquillity now reigns throughout the Peninsula. Such was the state-

ment given in the Madrid official journal on Sunday. At Valencia the Republican insurrection received its crushing blow. For nearly a week that city remained in the hands of the insurgents, a result due partly to the defection of the Mayor and other officials, and partly to the paucity of regular troops. All the railways in the neighbourhood having been torn up, there was great delay in sending reinforcements. At the first outbreak in Valencia there were but 600 soldiers in the city, who were unable to cope with the strong body of volunteers concentrated in the market-place and ranged behind barricades, and could only entrench themselves till such additional troops had arrived as enabled the Captain-General to surround the place. Then all terms were refused to the rebels, who on Saturday morning, after a few hours' fighting, surrendered at discretion, and the city was completely occupied by the military. Much damage was done by the artillery, a number of houses burnt down, and many prisoners taken, but very little life seems to have been lost in the struggle. It is evident that, in this crowning conflict, the insurgent movement was not encouraged by the classes who had aught to lose. Indeed we are told that no tax-payers or proprietors of houses in Valencia took part in it.

That this rebellion against the Government of Spain was uncalled for, ill-judged, and despotic, is now manifest. But it differs from all previous outbreaks in the Peninsula in several important respects. There is something noble in this fanatical devotion to an idea—an idea which a year ago had scarcely any partisans in Spain, but obtained a widespread acceptance in the great towns, owing to the matchless advocacy of Castelar, Figueras, Garrido, and other Republican orators in the Cortes. The leaders miscalculated their ability to create a new revolution, if they did not over-estimate the popular feeling in favour of Republicanism. Within a week of the outbreak at Barcelona, the insurrection had spread over the majority of the forty-nine provinces into which the country was divided. But it had no military resources beyond the Volunteers of Freedom in the large towns, who, far from numerous, were also undisciplined and ill-armed. Not a trained soldier or officer took their side. No regiments "pronounced" in their favour—no popular general led their columns. Those who thus courageously encountered such fearful odds for an idea, were, as we are told, "merchants, manufacturers, vine and olive-growers, lawyers, doctors, editors—in fact, anything but soldiers." Great as was the enthusiasm they aroused among the people, it was powerless against the serried ranks of disciplined troops which the Government could wield. Nor can it be doubted that the great mass of the middle classes in Spain were hostile to this precipitate movement. It is not to be overlooked that the Government were engaged in defending institutions created by the popular will, and that a great majority of the representatives of the people sided with them.

It is impossible at present to estimate the tangible results of this abortive insurrection. The number of lives lost in the insurgent provinces has been comparatively few. Only at Reuss and Saragossa was there bloodshed on a large scale, and in no single instance do we hear of the regular troops being defeated. But for three weeks a number of the provinces of Spain have been the theatre of civil war. In many places crime has, for a while, prevailed unchecked. Whatever may have been the lofty aims of the leaders, their followers have been guilty of great excesses and outrages against life and property. Towns have been pillaged, houses burnt down, violence of all sorts has had full swing, industry has been paralysed, the ordinary business of the country thrown for a time into confusion, and animosities and alienation of classes created, which a generation will scarcely heal. Apparently these terrible evils were recklessly encountered for an object which might have been secured by more pacific means. All Spain was, by the logic of events, being converted to Republicanism, when its impatient partisans threw down the gauntlet, and courted their own defeat. They have now learned that order is the first necessity of society, and that liberal institutions, to be of any use, must have time to work out their legitimate results.

Marshal Prim has gained a signal and unique triumph over the malcontent Republicans, but he has yet to secure his position. Though the army has once more conquered, and martial law prevails, the days of military dictatorships in Spain have passed away. Prim could not, if he would, enact the part of a Narvaez or an O'Donnell. The sentiments of the nation, certainly of all but the lower sections, are changed. Such an insurrection as that now suppressed could not have burst forth but for the prevalence of new and more exalted ideas.

There is much more hope of a people fired with enthusiasm, however misdirected, than sunk in stolid apathy. The Republicans have learnt a severe lesson, but, as Marshal Prim said, the future belongs to them. The Spaniards will perhaps be much the same whether they live under a limited monarchy or a Republic, provided either is the free national choice. That a second rebellion has broken out before even the Constituent Cortes is dissolved, indicates that large sections of the people have not yet accepted the first conditions of constitutional government. Bitter experience has once more directed them into the right path, and the *régime* of a Prim, strong enough to carry out a bold and definite policy, as well as to put down revolution, may be a stepping-stone to true self-government. Happily, the instincts and interests of that successful General are equally averse to an alliance with the priesthood and the adherents of absolutism. He has now a more difficult task than to overcome popular disaffection by disciplined troops. To persuade the stiff-necked Spaniards to surrender Cuba, to reform the enormous abuses which have sprung up in the administration of affairs, and to bring down the national expenditure to a level with the resources of the country, is beyond his unaided strength, and will tax the combined statesmanship of the Peninsula.

SUNDAY EVENINGS FOR THE PEOPLE. THE BRITANNIA THEATRE, HOXTON.

There is evidently plenty of work for the Christian missionary in Shoreditch and Hoxton. True, there are numerous religious agencies already in ceaseless activity in the district, but the field of labour is so extensive, so continually increasing in its dimensions, that what is actually being done appears very inconsiderable compared with what remains to be effected. As we turn into Old Street-road from Shoreditch on a Sunday evening, we can almost imagine that we have selected the wrong time for our visit, for the appearance of the place strongly resembles that of an East London Saturday-night market. Large shops for the sale of toys, of birds and birdcages, of fruit, and of similar articles, are to be seen open in all directions, their brilliantly lighted windows and crowds of customers assisting the unpleasant illusion. Nor are gin-palaces or beer-shops wanting. They abound everywhere, and appear to have no lack of patronage. Some are densely crowded by men and women, many of the latter carrying infants in their arms, and from the continual noise, the ceaseless babel of sounds which is to be heard issuing from these places, it is clear that their frequenters—not a few of whom are in their workshop attire—do not regard the Sabbath day as one of either rest or holiness. Passing into Hoxton High-street, we proceed by suspicious-looking coffee-houses, of the lowest description, and from whose doors emerge gaudily-dressed, but wan-featured, females: shops crowded with urchins purchasing cheap confectionery; shaving and hair-cutting establishments in full operation, even though it be Sunday evening; shops devoted to the sale of coloured theatrical prints, cigars, newspapers, picture-frames, and we know not what else besides. Street vendors of fruit and cigar fuses fill the street with their noisy cries, the uproar being further intensified by numerous gangs of juvenile "roughs" rushing to and fro, shouting and screaming loudly in a manner sufficient to make one almost regret his possession of the organ of hearing. A policeman looks stolidly on. To him the whole thing is a mere matter of course. What else could be expected in such a locality? If people do not like such scenes they should stop away. Such, apparently, is the unanswerable logic of the Hoxtonites. A large crowd of people, completely blocking up the broad pavement, interrupts our further progress, nor have we need to proceed any further, for we are at the entrance to the Britannia Theatre. Properly speaking, there are two entrances, a public-house belonging to the establishment, effectually separating the more aristocratic approach to the stalls and boxes from that leading to the democratic pit and gallery. Although half an hour has yet to elapse before the opening of the gates, the assemblage—composed almost entirely of labouring men and women—is patient and orderly. The weather is very cold, the chilly night winds blow ceaseless through the street, and it is painful to mark the involuntary shrinking of the more thinly clad, but no one seems weary of waiting. At almost every step a public-house temptingly invites the shivering passer-by to enter its warm and brilliantly lighted portals, but the ranks of the publican's customers do not seem to be materially increased by additions from those attending the Britannia Theatre services.

Suddenly the spacious gates are opened, and the

crowd slowly surges through the broad passages, not noisily or impatiently, but calmly although irresistibly, flowing steadily into the boxes and dress circle, and somewhat sluggishly into the pit. The theatre is one of the largest, most handsome, and best constructed in the kingdom, and is capable of holding 4,000 persons. It is built principally of stone and iron, and is completely fire-proof. The interior presents a really splendid appearance, being lighted by a dozen large glass gasoliers suspended from the roof, the ceiling being decorated with artistically-executed paintings representing mythological subjects, and the front of the boxes, together with the proscenium, being tastefully decorated, the predominating tints being pink, light blue, amber, and white. To many of those inhabiting the low miserable hovels so numerous in Hoxton, the Britannia Theatre must appear a veritable fairy-palace, especially when fully lighted up. Within a few minutes from the moment of opening, the whole of the boxes are filled, and by the time that the preacher, Mr. A. Gliddon, makes his appearance, the whole of the seats in the building, except the gallery, are occupied by an audience remarkable for its unmistakably artisan character, together with its absence of the "rough" elements generally so conspicuous at such gatherings. Very characteristic, also, is the large proportion of young people present. Probably from one-third to one-half of the entire assemblage is composed of work lads and work girls under the age of seventeen. There is also a goodly sprinkling of the shopkeeper class, and in a private box may be recognised the well-known features of a popular actress, for it is a curious fact that some of the metropolitan theatre services are largely attended by members of the theatrical profession. There are very few attendants present for the purpose of preserving order, their assistance not being required, the people being as quiet and decorous as if in a regular church or chapel. Indeed, it is noticeable that most of the men instinctively take off their hats on entering the building, a thing they would not dream of doing on a week-day evening in the same place. Very many of those present seem to know each other, and there is a great deal of handshaking, accompanied by mutual expressions of congratulation. The older people generally find their way into the stalls, and in numerous instances entire families—husband, wife, and children—seem to be present, especially in the pit. The preparations for Divine service are extremely simple. In front of the green curtain is placed an harmonium, also a table and a few chairs. Sometimes the interval between the opening of the doors and the arrival of the preacher is occupied in singing hymns from the "Evangelist's Warbler," a small collection of hymns set to popular airs, such as "Annie Laurie," "Willie, we have missed you," "Home, sweet Home," "Beautiful Star," &c. The hymns are of the simplest character, more than half, such as "Abide with me," "Come, let us join our cheerful songs," &c., being sung to their own proper tunes. Suddenly there is a general hush, and the next moment Mr. Gliddon, attended by two or three friends, makes his appearance on the stage. Mr. Gliddon is a tall, pleasant-looking man, with a loud, clear, flexible voice. He is connected with a large banking establishment, and not only preaches and conducts the proceedings, but also, to a considerable extent, provides the funds requisite for carrying on the important work to which he has devoted himself—a circumstance contributing largely to his popularity among the labouring population, most of whom, like many of their artisan brethren elsewhere, have a deeply rooted aversion to paid preachers, a circumstance not sufficiently noted in the numerous discussions and controversies which have occurred relative to the alleged indifference of the working classes in religious matters.

The proceedings commenced with the hymn, "Join all the glorious names," which was sung with much vigour, if not harmony, by the assembled multitude, which must have mustered, at the very least, some three thousand strong. The large number of hymn-books used showed that many of those present were regular frequenters of these services, which have now been carried on for the first time without intermission during the whole year, in summer as well as in winter. At the conclusion of the hymn, Mr. Gliddon read a chapter from the Bible. Very few copies of the Sacred Volume were to be seen in the building, but where they were produced, each was generally in the hands of two or three persons at one time. A short but impressive prayer followed, succeeded by the beautiful hymn, "Jesus, the very thought of Thee," after which Mr. Gliddon commenced his address, taking for his text the well-known passage commencing, "Behold, I knock." The unmistakeable earnestness of the speaker added considerably to the effectiveness of his discourse,

which was characterised by simplicity of language, variety of metaphor, and utter absence of rant. There is nothing dramatic about Mr. Gliddon. He does not aspire to the position of a pulpit orator—his post is rather that of a familiar friend, a father watching over his children. He places the simple truth, couched in the plainest possible language, before his hearers, illustrating each lesson with some impressive anecdote or parable of an appropriate character. In this absence of all pretension, this reliance on the simple and unadorned utterance of religious truths, is to be found Mr. Gliddon's chief strength. His marked earnestness, too, frequently imparts to his words a touching pathos unattainable by more ambitious preachers, repeatedly melting the hearts of his hearers and causing their eyes to become moistened with tears.

At the conclusion of the address, which was listened to with breathless attention, the hymn, "Behold a Stranger at the door," was sung with much heartiness and evident feeling, after which a portion of those present left the theatre, the greater number remaining for the purpose of taking part in the prayer-meeting, which invariably terminates the proceedings of the evening. Nearly all the speakers taking part in these prayer-meetings are working men, chiefly of the poorest class, very few ever having previously attended a place of worship. Indeed, the percentage of those attending the Britannia Theatre services, who have not previously been in the habit of frequenting places of religious worship, is very large, being estimated by some as high as from sixty to eighty per cent, and even more. At a recent meeting in connection with these services, several persons testified to the spiritual benefit derived by them from the same. One old man declared that after not having attended a place of worship for forty years, he had been led by these services to resume the old paths of his youth, & to live again in the fear of the Lord. Another characteristic feature of these gatherings is that no pecuniary inducements of any kind are held out to those frequenting them—a fact of some importance as showing the fallacy of the idea that the poor require to be bribed to induce them to attend Divine worship. The services at the Britannia are in connection with those at the Standard, Pavilion, Sadler's Wells', Royal Amphitheatre, and Metropolitan Music-hall, but the Sunday-evening gatherings during the six summer months, have been the result of a special fund, to which Mr. Samuel Morley, M.P., and Mr. Samuel Lane, the proprietor of the theatre, have each contributed 45*l.*, the rent and other expenses of the building being about 8*l.* per night. The two donations above mentioned, together with 30*s.* collected in small sums, chiefly pence, from the frequenters of the services, have covered all expenses.

In Wheeling, a few days ago, a photographer took the picture of a well-known toper as he was lying on the sidewalk, and he was soon on exhibition in all the shop windows. The inebriate signed the pledge.—*American Paper.*

EXTRAORDINARY DOLLS.—Is it not (says the *Pall Mall Gazette*) a sign of the times that a fashion has set in for the most sumptuous and elaborate wax dolls? The doll has now become a grande demoiselle with a chignon, high-heeled brass-tipped boots and an eye-glass. She is endowed with parts of speech. On being squeezed round the waste she raises her eye-glass in the correct mode and barks. A gentle pressure in the palm of her hand causes her to arch her eyebrows in the most natural way in the world. The doll artist has devised handsome young gentlemen for the young ladies to play with. Then, again, we have whole babies of full size, and of a most disconcerting resemblance to life, constructed for the amusement of the young.

SPIRIT-RAPPING AIDS AND APPLIANCES.—A remarkable letter has been addressed to the *Standard* by Mr. W. C. Faulkner, philosophical instrument maker. He states that for many years he has had a large sale for spirit-rapping magnets and batteries, expressly made for concealment under the floor, in cupboards, under tables, and even for the interior of the centre support of large round tables and boxes. He has supplied also quantities of prepared wire to be placed under the carpets and oilcloth, or under the wainscot and gilt beading, round ceilings and rooms. All these, he says, were obviously used for spirit-rapping; and the connection to each rapping and battery was to be made by means of a small button, like those used for telegraphic bell-ringing purposes, or by means of a brass-headed or other nail under the carpet, at particular patterns known to the spiritualist. These rappers, he adds, when carefully placed, are calculated to mislead the most wary. Then there are spirit-rapping magnets, and magnets constructed expressly for the pocket, and these, he tells us, will of course rap at any part of the room. He has also made drums and bells, which will beat and ring at command, but these two latter are not so frequently used as the magnets are, because they are too easily detected.

Foreign and Colonial.

SPAIN.

SUPPRESSION OF THE INSURRECTION.

The Republican outbreak in Spain is nearly at an end. There were but 600 soldiers in Valencia when the population rose, and they were obliged to intrench themselves and await the arrival of reinforcements, which were delayed by the breaking up of the railways. At length some 12,000 troops and fifty pieces of artillery, as well as 1,500 cavalry, were concentrated before the city, took up strategical positions, and occupied all the gates. On Friday the insurgents endeavoured to make terms, but the Captain-General informed them that they must surrender at discretion. The Archbishop and a deputation of influential inhabitants failed to obtain better terms. Early on Saturday morning the artillery opened fire on Valencia, while four columns of infantry attacked the barriers from Puerta San Fernando to Puerta Trinidad. After the attack had commenced the insurgents offered to surrender if they were guaranteed their liberty. The Captain-General refused to grant their terms, and the attack was continued. In an hour or two the insurgents surrendered at discretion. Many houses were burnt, and the insurgents' arms thrown into the streets. Many prisoners were taken, but the Directory and the Ayuntamiento were in concealment. The loss of life does not appear to have been very great. Of the soldiers only two were killed and seven wounded. Nothing is known of the casualties among the rebels, but it is supposed that they too were small in number, in consequence of their surrender following so quickly upon the commencement of the bombardment. Advices from Valencia state that no taxpayers or proprietors of houses took part in the insurrection, and therefore the destruction of so many houses was a matter of no consideration to the rioters. In many of the streets they had chalked on the walls in large letters the words, "Here stood Valencia."

In other parts of the country the insurgents were everywhere worsted. Not a single soldier or officer had anywhere joined them. The band of Suner, in Catalonia, comprising 1,600 men, was defeated at Junquera, close to the French frontier, and turned against the chiefs, who fled across the frontier. The insurrection has failed in Catalonia, Granada, and Andalusia. About 6,000 rebels had submitted themselves in the provinces of Tarragona, Gerona, Lerida, and Barcelona. The insurgents at Bejar were defeated by the Carabiniers with a loss of six killed and many wounded, the peaceful inhabitants having previously fled the town, which has not, however, surrendered. The Civil Guards and the Carabiniers have disarmed the volunteers at Teruel, and order has been restored. The Republicans at Alcala endeavoured to prevent the march of reinforcements to Valencia, but were repulsed with a loss of sixty-one killed. The bands led by Paul and Salvococha, the principal leaders of the insurrection in Andalusia, had become demoralised, and disbanded, their last act being the firing of Cartagena. The two chiefs fled and reached Gibraltar, where also Fantom and Romero had found refuge. Senor Pruneda, one of members of the Cortes, compromised in the outbreak at Saragossa, has been arrested. Icarizti has escaped into France.

Madrid has remained tranquil throughout. Some of the insurgent leaders were in favour of a rising. That public order was not disturbed, was mainly owing to the counsels and entreaties of Castellar, Figueras, Garrido, and other deputies of the minority who remained in Madrid. Though large bodies of troops had been sent into the provinces, 10,000 remained in Madrid, and General Prim ostentatiously reviewed them on Wednesday last. The druggists of Madrid have communicated to the Government that they had previously sold large quantities of turpentine, the exact destination and purpose of which were, however, unknown. It is supposed that it was procured in order to be used for incendiary purposes, while the troops were engaged in suppressing a revolt should such an event occur.

With the exception of small and insignificant remains of dispersed parties here and there, the *Gazette* reports complete tranquillity in all parts of the peninsula.

In the sitting of the Cortes on the 13th, authorisation was granted to the authorities to proceed judicially against those members of that body, twenty in number, who have taken part in the insurrection, and a formal vote of censure was passed on the Republican minority. Next day the Cortes, after approving reports of the committees on Pierrard and Rencel, deputies, suspended its sittings until summoned afresh. Eighty deputies were absent.

The Government have made free use of the extraordinary powers granted them by the Cortes. Several prominent Republicans in Madrid have been arrested, the Government believing them to be the instigators of an intended rising. A great number of Republican papers have been suppressed by the authorities, both in Madrid and in the provinces. The Government have resolved to disarm all the battalions of Republican Volunteers, and to dismiss all Republicans from the municipal councils and the public offices. The martial law of 17th April, 1821, is now in full force in the rebel districts, and by virtue of it military executions have already begun to take place. One of these has been that of Don Friolan Carvajal, who at the head of a con-

siderable party was captured by the troops and summarily shot, or, as they call it there, "pasado par las armas." He was a man of superior rank and ability, and one of the contributors to the Revolution of September. The Republican papers *Ygualdad* and *Bandera Rosa* have been suppressed. The *Reforma* and *Discusion* have been cited before the tribunals. Continual suppressions are being made in the provinces.

FRANCE.

The Emperor is now at Compiègne, and his Ministers also. They are busily preparing for the session of the Legislative Body. The rumour of an impending modification of the Cabinet is contradicted by the *Constitutionnel* and *Patrie*. The *Temps*, differing from these journals, regards as probable the formation of a new administration with M. Rouher as President of the Ministry and Minister of Justice; M. Louvenay, as Minister of Finance; the Marquis de Lavalette, as Minister of Foreign Affairs; and M. Emile Ollivier, as President of the Council of State. According to *La France*, the resignation of Prince de la Tour d'Auvergne, the Minister for Foreign Affairs, is decided upon.

The following is from the correspondent of the *Pall Mall Gazette*:

M. Rouher's organ has published a Rouher programme, which, if authentic, proves that the President of the Senate is now ready to advocate those very measures which produced his downfall and which he has so persistently opposed. There is a story told here, which is good if true, of M. Rouher's visit to Compiègne. He went to the palace on Wednesday, and a new and most liberal policy was agreed upon between him and the Emperor. It was a policy which M. Rouher thought that M. de Forcade la Roquette and his colleagues would never venture to accept, and the President saw himself already at the head of the Foreign Office and M. de Lavalette back at the Interior. At the council held on Friday, the Emperor drew the new programme from his pocket and developed it—abolition of Article 75, which protects authorities from prosecution, nomination of mayors by universal suffrage, thorough reform of electoral divisions, entire liberty of the press, and liberty of meeting. It is said that the Emperor expressed the opinion that these concessions would completely satisfy the people, who would join him and help him to propose a reduction of armaments to foreign Powers, and, if necessary, impose the will of France. M. Rouher was in ecstasies during the development of the plan, and until Ministers declared themselves ready to follow the suggestions of their sovereign.

The Left has issued its manifesto, which bears the signature of the following members of that party:—Messrs. Bancel, Bethmont, Dessaix, Dorian, Esquiros, Jules Favre, Jules Ferry, Leon Gambetta, Garnier Pagès, Montpaysoux, Grévy, Jouvenel, Larriau, Le Cesne, Magnin, Ordinaire, Pelletan, Tachard, and Jules Simon. It says:—

We shall not go to the Legislative Body on the 26th inst., because we should necessarily provoke a manifestation, the development and bearing of which nobody, in the present state of things, can determine. We have not the right to subject to chance the fate of reviving liberty, and it would be impolitic to give a pretext to the Government for acquiring renewed strength through the occurrence of a riot. We have resolved to await the opening of the session, and we shall take the Government to task for the fresh injury it has done to the nation. We shall then be able to show by the results of a three months' trial that personal power, while feigning to have put an end to its own existence in the face of public reprobation, has, in fact, not ceased to speak and act as master. Thenceforward we shall pursue upon the only basis still left—namely, universal suffrage and national sovereignty—the work of defending radical democracy, whose flag the people has placed in our hands.

Victor Hugo had previously addressed a letter to the *Rappel* disapproving of any manifestation on the 26th October, and advising the deputies of the Left not to declare themselves absolved from their oaths. His letter contains this passage:—"On the day when I counsel insurrection I will be with you. This time I do not advise it."

Marshal Bazaine has been appointed to the command of the Imperial Guards.

Depicting "the unexampled state of the French press," the well-known "Parisian Correspondent" says "the only question is, how long can this last without bloodshed?"

Against Napoleon III. reigning as well as Napoleon I. fallen and exiled nothing has been left unsaid, with what result time will show. Not only does one paper declare that whoever does not prefer anything to the Empire deserves the hatred of the present generation and the contempt of posterity, but another compares the Emperor with Carrier, Fouquier-Tinville, and the like, for causing colliers on strike to be shot at Aubin. The *Reveil* takes up the occasion of the death of Sainte-Beuve to remind its readers that "the horrible and painful disease which has just killed Sainte-Beuve is the same which their learned contributor, the Doctor X., has described in his account of the Imperial illness, and that the readers must see, by the event in the case of Sainte-Beuve, how the Doctor X. is right in his calculations as to the probable duration and fatal termination of the complaint."

In many communities of France, at Rive de Gier, near St. Etienne, at Aubin and Decazeville, near Rodez, at Elbeuf, near Rouen, there are workmen on strike. At Aubin there has been a grievous collision between the people and the military, attended with no inconsiderable loss of life. Nowhere, however, do the industrial classes utter any intelligible complaint. At Elbeuf they struck in compliance with orders issued at Rouen. At Aubin they called for the dismissal of one of their overseers. They were asked if they have any fault to find with the man. No, they have none; but they would not have him. Hence the outbreak which was near proving fatal to a chief engineer, to the Procureur-Imperial, and the sub-Prefect, and which, as we said, ended by

strewing the ground with many of the rioters dead and wounded. The Republicans in Paris foam at the mouth; they ask whether it is to massacre Frenchmen that the army entails so heavy a burden on the country. They complain of "these Bonapartes," and ask "with what object Constitutions are violated, laws torn up, and massacres exalted into a system?"

AUSTRIA.

The Austrian Government has replied to the offer of the Prince of Montenegro to use his good offices with the refractory inhabitants of Bocche-de-Catara, in Dalmatia, to the effect that it knows perfectly well how to put down energetically any disturbances that might arise; and that the wives and children of the insurgents would be allowed to retire to the neighbouring territory of Montenegro. The recruitment in the district of Ragusa is proceeding without any opposition. It seems that the insurgents had surrounded Fort Dragail and the blockhouse of Cervice. The garrison firmly holds out, and the Montenegrins are strictly forbidden to hold any intercourse with the insurgents.

There has been a Catholic congress at Pesth, and on Monday the Diet opened. The Finance Commission has finished its labours. The actual revenue in 1869 is in excess of the estimate, and the receipts for 1870 will amount to 140,716,000fl. The revenue derived from the State domains has increased threefold.

ITALY.

In consequence of the difference existing between Signor Ferraris and his colleagues, the former has again tendered his resignation. Signor Ferraris is said to be opposed to a dissolution of Parliament. It is stated that all the Ministers, with the exception of Signor Ferraris, have declared in favour of reopening the Parliament and obtaining a vote for a provisional budget, and then dissolving the Parliament. The reopening of the Italian Parliament has been fixed for the 16th of November.

AMERICA.

The autumn elections are proceeding. In Ohio, Mr. Hayes, the Republican candidate, was re-elected Governor by a majority of 7,000 over Mr. Pendleton. In this State the majority of the House of Representatives is Democratic, while the majority in the Senate is Republican. At the Iowa election Samuel Merrill (Republican) was re-elected Governor by 30,000 majority. The vote was smaller than usual. At the Pennsylvania election, John W. Geary (Republican) was re-elected Governor by a majority of 6,000, and the Republicans have obtained a majority in the Legislature.

The State of Arkansas, which for almost a third of a century has laboured, like Mississippi, Florida, and Michigan, under the stigma of virtual repudiation, is about to meet its obligations.

The President has appointed General William M. Belknap, of Iowa, Secretary of War, vice General Sherman.

The *New York Herald* and *Baltimore Sun* assert that the house of Rothschild has offered to advance to the Government of the United States the sum necessary to discharge the public debt at the rate of four per cent interest. General Grant has thought it necessary to write to the *New York Ledger* denying that he had any connection with the recent gold speculations.

On the 2nd and 3rd of this month a tremendous storm of wind and rain visited a large area of the United States. There were floods in all directions, from Washington to Philadelphia, Albany, and Syracuse; landslips are also reported, and great damage has been done—bridges broken down, lines of railway wrecked and swamped at different points, houses and workshops thrown down.

The *New York Nation* takes a gloomy view of American prospects for the coming year. In a recent article on "Fall Prospects" it says:—"In spite of nominally high wages, the great mass of the working classes—the great bulk of the consumers throughout the country—are less able to purchase commodities than they were a few years ago. The great mass of the people are not prosperous. War, taxation, and a protective tariff have impoverished us beyond belief. There is less wealth in the country; and of what there is, as Commissioner Wells has well shown, more is in the hands of the rich, and less in the hands of the poor."

INDIA.

Advices from India give an unfavourable account of the financial position of that country. The expenditure estimated for by Mr. Massey has been exceeded by 400,000L, and the surplus of 243,000L, expected to be shown by the budget of 1868-9, will become an actual deficit of 2,273,362L. The revised budget of 1866-70 shows a deficit of 1,727,402L, instead of Sir R. Temple's estimated surplus of 52,650L. The cash balances have, of course, under the circumstances, greatly diminished, and immediate savings are contemplated by the Government, as well as the increase of the salt duty in Bombay and Madras, and a temporary addition of one per cent. to the income tax.

AUSTRALIA AND NEW ZEALAND.

A telegram from Melbourne, dated Sept. 12, states that a Parliamentary crisis has arisen there, and a vote of want of confidence in the Government is pending in consequence of their having nominated Mr. Half, who is not a member of Parliament, to the post of Commissioner of Customs. The supporters of the Ministry are indignant at this

appointment. The Legislative Assembly have resolved to abolish the State-Aid Grant in five years, diminishing the amount by 10,000/- in each year. Mr. Faulkner, the founder of the colony, is dead. Kenealy and the other pardoned Fenians have been expelled the colony, under the Criminals Influx Prevention Act. Trade is extremely dull.

A telegraph line is about to be laid from Adelaide to the north-west coast.

Intelligence from New Zealand announces that the colonists have agreed to offer England subsidies for 1,500 soldiers for five years. The rebels are quiet, and no further massacres are reported.

From Sydney, under date Sept. 9, we learn that a postal treaty has been arranged with Queensland, in accordance with which a monthly mail is to be established via Torres Straits, to alternate with that by King George's Sound. The captain of the United States' steamer Kearsarge has been fitted here. It is reported that the Fiji Islands solicit an American protectorate. The Queensland Parliament has passed the Estimates, and is about to be closed.

FOREIGN MISCELLANY.

The betrothal of the Prince of Roumania with the Princess Elizabeth of Neuwied took place at Neuwied, near Cologne, on Saturday.

The Crown Prince of Prussia, accompanied by Prince Louis of Hesse, has left Brindisi for Corfu en route for Alexandria.

It is stated that the conference appointed to meet this month at the Hague on the subject of assimilating the sugar duties of England, France, Belgium, and Holland, has ended ineffectually in consequence of the withdrawal of the French Government through engrossing domestic affairs.

DR. LIVINGSTONE.—There is another report as to the safety of this distinguished traveller. It is said that Dr. Kirk has received a letter from the Doctor, dated "Lake Bangweo, July 8, 1868," saying, "I have found what I believe to be the sources of the Nile, between 10 deg. and 12 deg. south." Dr. Livingstone was in good health and spirits when the letter was despatched. It is said also that Dr. Kirk has written to the Bombay Government, stating that a caravan which has reached Zanzibar reports Dr. Livingstone's arrival at Uiyi. The road between the coast and Uiyi was open and safe. Small parties of men and another caravan were expected.

DEATH OF M. SAINTE-BEUVE.—The literary world of France has lost one of its most celebrated men by the death of M. Charles Augustin Sainte-Beuve. He was a brilliant critic, author of several well-known works, and one of the few literary men of mark who accepted the Empire. Soon after the coup d'état of 1851, when he had begun to write for the *Moniteur*, he was appointed Professor of Latin Poetry in the College of France. The insubordination exhibited by the students at his first lecture compelled him to resign that office. In 1857 he was elected to a similar chair in the Normal School. Before the departure of the Emperor for Algeria, in 1865, his Majesty paid a graceful tribute to the genius of the poet and critic by elevating him to the dignity of a Senator. In 1865 he became a member of the committee of five chosen by the French Academy to superintend the publication of a new edition of the "Historical Dictionary of the French Language." M. Sainte-Beuve was buried on Saturday. In noticing his funeral, the Parisian correspondent of the *Times* says:—"He hated and even feared the religious party to the last with almost a childish earnestness, and was a living example of that deep and lasting antagonism between the French Revolution and the Church which is one of our miseries and dangers. He was true to that feeling to his last breath, and expressed his wish that no religious ceremony should be performed at his funeral. The ceremony was, therefore, very simple and very silent, consisting only of taking him from his death-bed and putting him silently into his grave not far from his own door. To be sure, the large crowd collected there reckoned few religious believers, if any, but still it was felt that something was wanting."

VISIT OF THE FRENCH EMPRESS TO CONSTANTINOPLE.—The Imperial yacht L'Aigle, bearing the Empress of the French and her suite, arrived in the Bosphorus in good time on Wednesday. When she reached the Palace of Beylerbey the Sultan came off in an elegant caïque, specially constructed for the use of the Empress. When her Majesty reached the land the Sultan gave her his arm, and escorted her to the palace, while royal salutes were fired from the Asiatic and European sides of the Bosphorus, and the yards were manned. In the course of the day her Majesty, accompanied by her ladies of honour, called upon the Sultan's Valide, and afterwards dined with the Sultan at the Palace of Dolmabahctche. After sunset the vessels at the Golden Horn and in the Bosphorus, and the minarets of the mosques, were lighted up, and there was a grand display of fireworks. On Thursday her Majesty, who is described as looking extremely well and very animated, visited St. Sophia and other mosques, as well as the principal objects of interest in Constantinople. On Friday her Majesty witnessed from a window of the Palace the Imperial procession to mid-day prayer, at the mosque of Beshihtach, and afterwards received the members of the Diplomatic Body and their wives at the Beylerbey Palace. Later in the day she steamed up the Bosphorus in the Sultan's yacht, to witness the promenade to the Sweet Waters. The weather was splendid, and the scene very interesting. The Empress and her suite landed at the Sultan's kiosk, where a military reception took place. On Saturday there was a review

of 20,000 troops at Beicos before the Sultan and the Empress. On their return from the review ground, the whole length of the Bosphorus was illuminated: the hills were lined with troops, saluting with platoon firing; the riggings of the men-of-war in the Bosphorus were brilliantly illuminated with lamps; and fireworks were thrown up from rafts moored on the water. The display was magnificent.

EMIGRATION OF CHINESE TO AMERICA.—The Rev. John Todd, D.D., writes a letter of great interest to the *Boston Congregationalist and Recorder*, on the subject of the employment of Chinese labourers in California and the Western States. "The Chinese are coming," he says, "there is no doubt of that, coming in waves as certain as the waves roll in upon the Pacific shores; coming in multitudes almost countless, coming to the Pacific slope, to the great midland valley, to the depopulated fields of the South, to the great cities and villages at the east." In reply to the question, "What are they good for?" he says, "They are good for house domestics, far the best now to be had. They are much esteemed in California—neat, quiet, contented, docile, economical, able and willing to do just as you tell them. They are comparatively almost an angelic order of beings in the kitchen. They are capital cooks, and soon give great satisfaction in that line; and as to washing, all the washing, and wringing machines, mangles and the like, are not to be compared to them. They are good in the factory, quickly learn, need showing but once, quick to catch an idea in mechanics, and accurate to imitate. No better uneducated operatives can be found. They are equally good anywhere—in the mines, on the farm, on the railroad. There were ten thousand of them at work at the same time, on the Central Pacific Railroad, and whether the Chinaman swung the pickaxe, drilled the rock, trundled the barrow, chopped in the forests, or laid the rails, he found no superior. They were industrious, patient, quiet, faithful, and highly esteemed by their employers. High praise is not beyond desert. They are quick and apt to learn, can often acquire our alphabet in a single lesson. Their natural abilities are undeveloped as yet; but, so far as we know, they are prompt, apt, and accurate scholars, and can master anything they undertake. They can all read and write their own language. I have by me now a beautiful newspaper in Chinese. Purchase an article of them, and though they may do it up in a piece of old newspaper, they will write its name, if not more, on the wrapper. So evidently," he continues, "is it the Divine hand in the whole thing, that I have ceased to have any anxiety as to results. It seems as if Divine wisdom could not wait for our slow movements, and so He pours the heathen in upon us—perhaps to rear their temples in sight of the Missionary House. I have acquired views respecting the present indications of this wisdom in my late tour, such as I never had before; and whoever lives to see the changes to be made during the next twenty-five years, as time rolls up his curtain, will, I doubt, see that the world moves fast. Time grows greater, space and distance less, the divine and the human meeting and working together as never before."

SIR SAMUEL BAKER'S EXPEDITION.—A letter from Alexandria, under date October 9th, says:—"Three several parts of Sir Samuel Baker's expedition have already left for the rendezvous at Khartoum. The first departure took place about three months ago, when 1,200 soldiers started from Cairo. This party will be joined by other troops, and on its arrival at Khartoum will form a part of a small army of 2,000 infantry, 250 irregular cavalry, or Bashi Bazouks, and three batteries of guns. The infantry will have to perform the whole journey on foot by short stages along the banks of the canal, and may be expected at Khartoum in December. This party was followed shortly afterwards by a quantity of merchandise. In the middle of August a flotilla of thirty-five large barges and seven large river steamers nearly empty left Cairo with orders to push on as fast as possible, so as to be able to ascend the Dongola Cataract before the waters begin to diminish. Last week news was received that the flotilla had succeeded in ascending this formidable cataract, and will ere this have reached Khartoum. There yet remain here two other portions of the expedition, which will leave as soon as the two steel steamers, built by Mr. Samuda, arrive from England. The first party, under the direct command of Sir Samuel Baker, whose firmament styles him "Governor-General of all the Provinces of Central Africa that he may succeed in annexing to Egypt," will leave here for Souakin, and from thence cross the desert on dromedaries to Berber, where he will take steamer to Khartoum. Sir Samuel will be accompanied by Lady Baker, and Lieutenant Baker, R.N. At Khartoum Sir Samuel will retake the command of the whole expedition, and go by the river to Gondokoro. Here the real difficulties of the expedition begin, for a few miles further on commences the territory of the Barry tribe. This tribe is very warlike, jealous of strangers, and difficult to deal with; there is no practicable road through their country, and the Nile from this point to about ninety miles further up is impassable on account of the number of rapids and falls that abound there. It will therefore be necessary to make a road through this inhospitable country, and this will be the work of Mr. Higginbotham, while Sir Samuel Baker tries to bring the tribe to reason. Arrived at the point where, it is supposed the rapids cease, one of the steel steamers will be put together, and Sir Samuel will proceed on an exploring expedition as far as the lakes. If he finds the river navigable the other steamers will be constructed on

his return, and he will proceed with a certain number of men to the lakes. He will establish fortified posts at every available spot, and set to work to subjugate the different tribes, and make them pay tribute to the Egyptian Government. In the meantime other troops will be forwarded from Cairo till he has enough men to man all these posts.

Crimes and Casualties.

On Saturday morning a man entered a hairdresser's shop in Exeter-street, Chelsea, asked to be allowed to shave himself, and upon obtaining permission to do so, cut his throat with the razor. He was taken to St. George's Hospital, where he soon died.

A man named Peter Christy, who got his living by making puzzles and selling them in the streets, threw himself under the wheels of a cart in Birdcage-walk, Westminster, and was killed. The jury at the inquest found a verdict of "Temporary insanity."

A gunner named Cooper cut his throat with a razor at the Royal Artillery Barracks, Woolwich, on Saturday morning, and is not expected to recover. He had been a military servant to Sir Edward Warde, the late commandant, and he assigned by writing upon a slate that he had "the horrors," that he was not fit for soldiering after being in service, and that he never "could clean harness."

On Friday night a Sheffield butcher, named Ellaby, committed suicide by cutting his throat. Formerly he was a hard drinker, but of late he had become a strict abstainer, and after giving up the bottle he was, says a local reporter, "in a very desponding state of mind." Notwithstanding this rather ambiguous way of putting it, most people will agree that it was the former hard drinking, and not the latter teetotalism, that drove the wretched man to suicide.

An inquest was held on Friday night at the Charing-cross Hospital by Mr. Langham, respecting the death of Mr. Charles Verner, an actor, who died shortly after receiving chloroform previous to undergoing an operation for diseased jawbone. Mr. Verner had been informed by the surgeons that great danger would attend the administration of chloroform, but both he and his wife said they were prepared to bear all the risk. The jury found, "That the deceased lost his life by the administration of chloroform, but that the chloroform had been skilfully and properly administered."

An exciting scene took place at Brighton on Sunday. A pleasure-boat, the Sealark, while out for a sail with about thirty persons on board, struck about half a mile from shore against a pile connected with the Western Outfall Works, and began to fill rapidly with water. The passengers were seized with a panic, and shrieked and waved their handkerchiefs for help. Their cries attracted the attention of some of the people on shore, and several boats put off to their assistance, and took off many of the passengers. The Sealark now began to lurch heavily, and the passengers still left in her got upon the gunwale, and held on to the rigging, calling loudly for help. Shortly afterwards the boat, with a heavy lurch, and just as a wave carried her into comparatively shallow water, went down head foremost, and left her passengers struggling in the sea. They were, however, all picked up by the boats which had put off from the shore, and brought safely to land.

ORIGIN OF TERRESTRIAL MAGNETISM.—Four theories exist in regard to the origin of the earth's magnetism. One conceives that the earth is possessed of independent magnetism, having its focus near the centre; this is exploded. Another that that the earth is magnetic entirely by cosmical influence, and has its focus near the centre. A third so-called theory, that the crust is the seat of the magnetism, is really no theory at all, but simply the statement of a well-established fact. The modern theory is that electric currents move through the crust, from east to west, induced chiefly by the rotation and action of the sun's heat, and that the compass needle places itself across these currents, after the law discovered by Oerstedt, in 1820. When the currents deviate from the true east and west directions, the needle must of course deviate from the true north, and this explains at once the declination, variation, &c., of the compass.—*Journal of Mining*.

A LORD-LIEUTENANT AND HIS SERVANTS.—An indignant county lady writes to the *John Bull*:—"A few days ago a nobleman telegraphed to his servants to say that he would arrive that evening, and gave orders as to his being met at the station, &c. The message found every servant of the place and every horse and carriage out for the day. The only person in the house being the butler, he in a state of mind not to be described, hurried to the stables, where he lighted on a cob and a tax-cart. Harnessing this animal as best he could, he drove off to the station to meet his master; and thus the Whig Lord-Lieutenant of an influential county was received. Being a great walker, he permitted the butler and the tax-cart to convey his luggage to his residence, and walked himself. About one o'clock in the morning the troop of servants in all the carriages thundered up to the front door, in a most noisy and excited manner, and were informed that their master was in the house. They all retired in alarm, and naturally believing that the following morning they would be sent about their business. Is it to be credited that their master never in the most distant manner alluded to the subject?"

Literature.

FRIEDRICH WILHELM KRUMMACHER.*

This autobiography will find many readers, and it will be received with special interest by those who, like ourselves, remember with gratitude the appearance of "Elijah the 'Tishbite,'" more than thirty years ago. It has all the best qualities of its author's well-known style, and some which are less prominent in his other works, and appears to have been written in his sixtieth year. The retrospect carries us back to the stormy and troublous times of the French Republic, and introduces us into the home of the author's father, F. A. Krummacher, the author of the "Parables." Dr. Friedrich Wilhelm Krummacher, the Royal Court Preacher, was born on the 28th of January, 1796, at Mörs on the Rhine, and calmly departed this life, in the peace of God, on the 10th of December, 1868, at Potsdam. On the left bank of the Rhine there had been already established the Republic of Robespierre, Danton, and Hebert, all besmeared with the blood of king and citizens. Amid the tumult around him, the father, who was devotedly attached to the Royal House of Brandenburg, and who held the office of director of the school for training teachers, found some relief and rest in writing a diary in the name of his little firstborn son. We have pictures of his successive charges, after he became a preacher, and a full description of home scenes. In 1812, Krummacher saw a great part of the grand army of Napoleon pass along on its march to Russia, "a spectacle," he says, "which naturally presented a most powerful attraction to our youthful fancy, whilst our parents in secret gnashed their teeth with anguish at the sight. The retreat, a few months afterwards, of the Emperor's army, once so proud and intoxicated with victory, but now reduced, by the judgment of God which overtook them on the snowy plains of Russia, to a few battered fragments, awakened, indeed, quite other feelings within us, and it contributed also not a little to withdraw our attention from our accustomed everyday work. Particularly exciting to us was the moment which afforded us the opportunity, for a brief quarter of an hour, during a change of horses, of seeing Napoleon himself, the great oppressor of nations, resembling in his aspect the busts of the Emperor Nero. We saw him as he sat leaning back in silence in the corner of his carriage: only once did he bend forward with cold formality when some young girls, without any display, handed to him a bunch of flowers. On the box of his carriage cowered his Mameluke Rustan, and armed carabineers with drawn swords formed his escort."

Fired by patriotism, with the full approval of his parents, Krummacher, scarcely sixteen years of age, offered himself to the military authorities, and was sent by them back to school. In 1815, on the sudden return of Napoleon from Elba, he again hoped to fight for the Fatherland, but was disappointed, and he turned and devoted himself, with a sort of despair, and stimulated by an unusual ambition, wholly to study, resolving to conquer for himself, in default of one of another kind, the laurel of an enduring honour in the field of science. He lived, notwithstanding his zeal for learning, a fresh young life, through which, as through the lives of the most educated youth that time, there moved a strong romantic bias. The deliverance of the Fatherland was acknowledged on the part of the people with a great amount of religious feeling, and this seems somewhat to have influenced the young Krummacher. A religious tone pervaded the favourite songs which were sung everywhere throughout Germany, and even the cold, hard rationalism felt itself breathed upon and irradiated by the general religious spirit which hovered in the very air. The sketches of university life in Halle and Jena, and the portraits of the professors are marked with that kind of individuality which genius alone can give. The whole description suggests the great and happy change that has taken place in the student life of Germany. We quote Krummacher's recollections of Gesenius:

"The rationalism of the great Hebrew scholar, who was still a young man, presented itself to us in a form altogether different from that of the always respected and earnest-minded Wegscheider. I cannot think of this little, lively, petulant man, from whom, it is true, much was to be learned in orientalibus, and who was skilful in urging us on to write long Hebrew exercises

* Friedrich Wilhelm Krummacher. An Autobiography. Edited by his Daughter. Translated by the Rev. M. G. EASTON, A.M. With a preface by the Rev. Professor CAIENS, D.D., of Berwick. (Edinburgh: T. and T. Clark.)

in private, otherwise than with the traces of a sarcastic smile playing around his mouth whenever he had occasion to allude to any of the specifically Christian doctrines, or to the history of the miracles recorded in the Bible. In particular, in his lectures in Church History, his unbelief not unfrequently rose up and manifested itself in the most open frivolity. We seemed to be frequently conducted by him through some large lunatic asylum, in which there was presented to us only that which excited deep pity and compassion, or provoked Homeric laughter, with which the whole area of the auditorium, always filled to its remotest corner, was oftentimes convulsed in response to the salutes of the Professor's wit. Unfortunate, indeed, is he who has not learned the history of the Church of God on earth, otherwise than as taught in the lectures of that caricaturist, in the Theological Faculty at Halle. On the other hand, fortunate is he who had wisdom to appropriate to himself the treasures of oriental literature and antiquities which this 'Master in Israel' was wont to scatter so abundantly among his students."

Krummacher, when at Jena, betook himself to private reading, and this seems to have resulted in his breaking away from rationalism, and accepting in all sincerity "the theology of the heart." The narrative lingers long on his ministry at Frankfurt, Ruhrort, Barmer and Elberfeld. It was in Gemarke, at a week-day evening service, before a crowded congregation, that he first delivered his sermons on the life of the prophets Elijah and Elisha. Goethe's "Predigerbibliothek" speaks of Krummacher's "Glimpses into the Kingdom of Grace," which he published about the same time, as "narcotic sermons, which appear truly very wonderful in the clear light in which central Germany rejoices." The struggles and difficulties of the author's opening ministry in Berlin, are painted with much power, and the pictures of the leaders of the different schools in the United Church of Prussia are as clear in outline as they are tender in colouring. It is needless to say that King Frederick William IV., receives full justice in this memorial volume.

The autobiographer breaks the thread of his narrative at the year 1848, and extracts from his correspondence, which his executors have appended, carry on the story of his life to its close.

"NOBLESSE OBLIGE."*

Miss Tytler is a very exquisite artist. Clear, composed, and graceful, rather than strong and self-sustained, she has devoted herself to a class of studies, which have tended very much to confirm in her a certain tone of unimpassioned elevation which, while it will recommend her to the affectionate regard of a somewhat limited class, is in a measure adverse to her securing the attention of the great mass of story-readers. We should the more heartily wish to see her gain the general ear, because of the real purity of her sentiments and the nobleness of her aims; and we sincerely trust she may ere long venture on a freer and bolder theme, and one which will enable her to fill up and supplement what we cannot help regarding as rather conspicuous defects in her larger works.

In "Citoyenne Jacqueline," we were surprised at the delicacy with which Miss Tytler threw all the horrors of the Revolution time into a vague background, on which she made her characters move and fit, lifting them up thus into elevated situations, and bringing out indirectly, and in contrast to our own, the spirit of that age, which yet was proved to be compatible with the existence of real active goodness, out of the gradual development of which was educed a real dramatic motif in the characters of Old La Sarte and the Chanoness and Michel. But the peculiar determination after essential historical contrasts has become too exacting and self-conscious with her now. The place of the French Revolution in "Citoyenne Jacqueline," was so prominent as to lead a critic at once to refer the work to the class of historical novels, so that he was not tempted to dwell too much upon the points where the dramatic interest was traversed by purely historical lines somewhat to the detriment and discontinuity of both. But in all Miss Tytler's novels since then, the intentional historic contrast has been so obvious and forced as to impart a certain artificiality and arbitrariness to their very structure. One was not inclined to judge "The Huguenot Family" too severely by this canon, inasmuch as it was written for a magazine which requires a certain lesson to be infused into its tales; although it might not unreasonably be urged that the point of the peculiar contrast between worldly Lady Rolle and her set, and good Grandmère Dupuy and her spiritual kindred, sunk somewhat before the risk involved in the very necessity of making Lady Rolle and her sons—if the contrast was to bear out its lesson—represent in their own persons, and give utterance to, the concentrated vice, selfishness, and wayward ignorance of a

* Noblesse Oblige. An English Story of To-day. By SARAH TYTLER, Author of "The Huguenot Family," &c., &c. (Hurst and Blackett.)

whole generation. But "Noblesse Oblige" is marked by the same fault. Mrs. Edgecumbe is quite arbitrarily introduced, and is, in fact, an historical dissolvent. She seems quite like a character that had walked out of the Bath Pumproom in last century; and she throws quite an alien air over the novel. The author's intention is clearly evident, although it is conveyed under a thin dramatic disguise. She wishes us to see how much we have improved—in outward decency, at all events—since the century began; and there is, at the same time, an implicit warning against too severe condemnation of such characters and such times; for Mrs. Edgecumbe, coarse as she is, has generous impulses, and is capable of some self-denial. No doubt we have made some progress in morals—whether as *mores* or in the deeper sense—and no doubt, too, the coarsest characters have some half-hidden veins of good in them; but we think Miss Tytler would have produced a better novel still, had she deliberately cut out whatever has come of this, what we may call, historic self-consciousness. Mrs. Edgecumbe has no real connection with the action of the story, and has no significance or value as a separate creation—she is too real and too like a mere restoration from old letters and journals for that to be the case.

Where Miss Tytler does really get effective and appreciable contrasts of character the external lines are for the most part too decisively drawn; as, for instance, in the case of Miss Rowe, the gossip, who is certainly kept too sharply before the mental eye as the gossip pure and simple; the Medlars, too, in spite of their greed of praise, their pretension and innate vulgarity, had surely some little stream of true life to relieve their coarseness just as Mrs. Edgecumbe had something to relieve her still grosser coarseness. At the same time, there is infused into the better class of characters—into Paston, into Phœbe, into Lady Dorothea, and even into Lord Wriothesley, a kind of self-absorbing subtlety of apprehension which tends the more the characters are studied to bring out likeness instead of difference. There is, in truth, a want of that sharp and decisive discrimination of character, which we are almost entitled to expect; and the lines of experience are on the whole so lightly wrought in, whilst so much use is made of merely accidental circumstances and associations, that some sense of confusion is occasionally felt as to the identity of the speakers in the dialogue. This was felt in Yolande and her grandmother in the "Huguenot Family"; it is still more felt in Lady Dorothea and Phœbe Paston. Taken by themselves they are exquisite studies, but somehow when brought into close association they seem to merge too much into and overlap one another, or to run into one another's orbits. Then the two leading men, Lord Wriothesley and Barty Wooler, are both of the cold and self-supporting sort, who can be moved away from the object of their love without having dared the last and bravest to get the decisive word. They dally too much, and are too little moved by the ordinary current of human passion, to even faintly compete with the sort of character which is now the delight of the sensationalists.

But here an end to fault-finding. From first to last throughout Miss Tytler's novel you have, if not depth and breadth, certainly height, dignity, and complete artistic repose. No female writer of our day exhibits more of the calm deliberateness which is such an important item in the attainment of true literary form. If there is little of the movement of passion, or the dash of sensuous impetuosity, which is now so much in demand, you have the most exquisite delineations, delicate pictures, and occasional touches, so deep, so true, so subtle and far-reaching, as to remove Miss Tytler quite out of the category of ordinary story-tellers, and to lift her up almost to the level of our first poets, in spite of a singular defect of constructive skill, which we fear will have the effect of keeping her in the second class of novelists. And certainly the dignity, repose, and clearness which in Miss Tytler are found to harmonise with an exquisite perception of subtle and involved motives in certain types of character, combine to claim for her a place apart. No one who has read the exquisite pictures of Monsieur and Madame De Faye in "Citoyenne Jacqueline" is ever likely to forget them. The outer surface of delicate artificiality is here touched with such airy grace and truth, and yet made the very medium of revealing quite opposite possibilities, which were realised when Monsieur in prison was restored to his daughter, and Madame sat and wrought with La Sarte at the Auberge, and insisted that Madame De Faye was dead. We recognise the same skill in the portraits of the Earl and Countess of Exmoor in "Noblesse"—the fussy, preoccupied, punctilious Earl; the stiff, reserved, and silent Countess—and we feel that only a very remarkable

talent could have conducted these with such unvarying consistency to the close, where all the outer drapery of artificial distinctions vanishes into mist, and Phœbe Paston steps before them—at last their equal in the dignity of sorrow, and with a claim to a place not only in their regard, but in their parental hearts henceforward. These pictures of the Earl and Countess pertain to the highest, severest realm of art. They are creations, complete, self-subsistent, in their very faults and peculiarities. Save in the opening chapters of "Citoyenne," Miss Tytler has never approached these portraits; and, in saying this, we may be understood to mean that in skilful rendering of aristocrats, either French or English, Miss Tytler has no rival.

We do not profess to give an outline of the story; for we wish our readers to secure and carefully peruse it for themselves. If they find it a little deficient in constructiveness and clever dialogue (though even in that department the interview between Phœbe Paston and Frank Hall and Lord Wriothesley, *incognito*, in the painting-room, proves that Miss Tytler does not abstain from the smartness of society talk because she lacks the power); certainly they will find that it amply makes up for this in delicate presentation of character, in the poetry of its descriptions, and the cunning sympathies that play through it, with a graceful brightness, like the sheen of shot silk, towards all that is pure, and true, and noble. Besides, towards the close of the story, Miss Tytler shows herself mistress of a quiet and overwhelming pathos.

We cannot part from the book without giving a specimen of her style. It is a description of the Scotch Highland scenery at the place where Lord Wriothesley lay on his death-bed; and where Phœbe went to see him at his summons.

"The drive between the station and the house took Phœbe through some of the loveliness of wood, water, and rock, which lay within the girdling mountains. The features of the scenery were very striking both in colour and form. The brown burn leaped, foaming, into the blue loch; the tangled thicket of mountain ash, weeping birch, and oak coppice rose on the slopes, relieved by patches of golden oats; while the olive shoulder of the mountain, where the line of the horizon was beginning to be dyed with a blush, swelled in the sunlight, and the gray splintered rock broke through the red bloom; and behind all rose a chain of delicate lilac peaks. There were fragrant, novel scents of bog myrtle, heather and peat-reek and a mingled melody of sounds—bees humming, blackcocks crowing, sheep bleating, along with the constant trickle and plash of water. Phœbe could not help being a little comforted. She thought God was so good to make so much beauty and delight. He would not break and bruise the hearts of His human creatures, as if His works of nature were around men and women merely to mock and taunt them. She returned to the belief that Lord Wriothesley would not die—not now in his youth and unfulfilled promise—forgetting that the sign which was lifted up over the whole bidding, blossoming world, was that of a Man dying, and conquering on a cross."

BRIEF NOTICES.

A Dictionary and Concordance of the Names and Places, and of some of the more Remarkable Terms which occur in the Scriptures of the Old and New Testaments. Compiled by WILLIAM HENDERSON, M.D. (Edinburgh: T. and T. Clark. 1869.) The various dictionaries of the Bible, while they necessarily embrace a much wider field than is contemplated in the present work, do not enter into that minuteness of discrimination regarding individual names which is requisite in order to render such a work as this fully satisfactory. There is also a want of completeness in the lists of the passages in which names occur. The two most comprehensive concordances are Cruden's, and the concordance published by the Society for Promoting Christian Knowledge (which is substantially a reprint of Cruden's). Under the name *Aaron*, Cruden gives sixty-three passages, and the society's concordance contains seventy-one, while there are not fewer than 356 passages in the English version in which this name occurs. The name *David* occurs 1,127 times, of which Cruden gives only 378, and the society 407. Both exhibit only very defective lists of the passages in which the names or titles of the Supreme Being occur. Dr. Henderson has attempted to supply these and other defects. He has, for instance, distinguished the passages in which the several Hebrew words, differing from each other in their radical meaning, are rendered by the English words "God" and "Lord." He has also separated those passages in which the name is directly subjective from those in which it is simply objective. The peculiarities in the use of the article in connection with these Hebrew words (and in some degree also in the use of the Greek article in connection with the words *θεος*, *κύριος*) which do not appear in the English version, are also noticed. It is carefully, correctly, and clearly printed, and as an English concordance of moderate price, it will secure a wide circulation.

The Pædobaptist's Guide on Mode and Subject and Baptismal Regeneration. By JOHN GUTHRIE, M.A. (London: Hamilton and Adams). Proselyting forms no part of the mission of this small handbook. It is intended for young men and heads of families in the Pædobaptist churches, and for such of the younger and less educated part of the Pædobaptist ministry who may

care to examine it. Mr. Guthrie has used, in preparing this guide, some discourses and letters which he published in 1864, during the controversy initiated by Mr. Spurgeon's sermon on "Baptismal Regeneration."

The Pulpit and the Pew: their Duties to each other and to God. Two Addresses delivered in the Richmond Church, Toronto, by W. MORLEY PUNSHON, M.A. (London: James Clarke and Co.) These two charges were given on the occasion of fifteen young ministers being ordained and publicly received into full connection with the Conference of the Wesleyan Methodist Church of Canada. Earnest and practical, they will stir many minds by way of remembrance.

Harry Lawley and his Maiden Aunts. By EMMA LESLIE. (London: Sunday School Union.) This story, which appeared some time since in *Kind Words*, may perhaps be read with some advantage by "maiden aunts," but it is not likely either to interest or to reform their nephews. We imagine that the artist and the engraver will be surprised at the liberties which have been taken with their work. The original designs, which were drawn with some skill and were carefully cut, are here reproduced by a process which utterly fails to convey the slightest feeling of art. The balance of Mr. Henley's compositions has been disturbed by their being cruelly cropped to fit the altered size of the page, and Mr. Ferrier's transparency is turned into blackness. It may be quite lawful for publishers to use or abuse in any way they like any work of art which they have purchased, but they might exercise a little justice and erase the artists' names.

Tales of Old Travel. Re-narrated by HENRY KINGSLY, F.R.G.S. (London: Macmillan and Co.) Eight good designs, well engraved on wood, serve as illustrations to this interesting series of stories. We have been reminded of "The Excitement," which we read forty years ago, and Mr. Kingsley may fairly expect these stirring tales to find an abiding place in many memories.

Court, Official, and Personal News.

On Wednesday evening Her Majesty, Princess Louise, Prince Leopold, and Princess Beatrice, went to a dance at Abergeldie given by the Prince of Wales to the servants and tenants on the estates of Balmoral, Abergeldie, and Birkhall.

The Prince of Wales on Friday performed the act which it was the principal object of his visit to Chester to accomplish—the opening of the new Town Hall. Addresses of a congratulatory character were presented to his Royal Highness (who made suitable replies) from the Mayor and Corporation of the city and the Dean and Chapter of the cathedral. After the opening, the Prince, accompanied by Mr. Gladstone, the Bishop, and others, visited the cathedral, and subsequently partook of luncheon in the Town Hall. In reply to the toast of his health, as Earl of Chester, the Prince stated that he was authorised by the Prime Minister to say that the Queen was about to confer upon the Mayor the honour of knighthood. The Prince also stated that it had been a severe disappointment to the Princess of Wales to be deprived of the opportunity of visiting Chester with him. In the evening there was a general illumination, and the proceedings were wound up by a ball, at which the Prince was present.

The *Jewish Chronicle* states that at the instance of the board of deputies of British Jews, Sir Moses Montefiore has consented to undertake a journey to the Continent, in order to confer personally with Prince Charles of Roumania, and bespeak his Highness's favourable consideration on behalf of the Roumanian Jews.

The Prince of Wales arrived at Marlborough House on Saturday afternoon from Chester. The Princess of Wales, attended by Viscountess Walden, returned to Marlborough House from Chiswick.

Prince and Princess Christian arrived at Floors Castle on Friday night, on a visit to the Duke and Duchess of Roxburgh. Their Royal Highnesses will remain at Floors for ten days, and will afterwards visit the Earl of Minto.

A Cabinet Council has been summoned for Tuesday, the 26th inst.

The President of the Poor-law Board is now making a personal inspection of the principal workhouses of this country.

It is stated that Mr. Stephenson, the Chairman of Inland Revenue, is likely to be offered the permanent Secretaryship of the Treasury. The salary is progressive until it reaches 2,600*l.* a year.

Prince Hassan, the second son of the Viceroy of Egypt, and suite, have arrived at Oxford. The Prince is to enter Christchurch.

It is stated that a larger number of students than usual have gone up to Oxford this term, and that all the colleges are full.

Sir Titus Salt, Bart., is providing a park for the people of Saltaire. It will extend over eleven acres of land.

The sudden death on Tuesday evening from heart disease of Mr. B. B. Woodward, her Majesty's librarian at Windsor Castle, will be felt as a loss not only by a numerous circle of private friends, but also among entire classes of literary and artistic amateurs, both in this country and abroad. The *Times* remarks:—

Mr. Woodward had attained to some literary eminence before his appointment, under the auspices of the late Prince Consort, and since then his invariable kindness and courtesy, his anxiety, indeed, to render the treasures under his care available in their fullest extent to all who were privileged to have access to them, are well known. The highest praise, was indeed, due to

him for the zealous yet judicious manner in which he carried out the generous intentions of her Majesty and the late Prince Consort, by throwing open, as far as possible, the till then almost unknown treasures of the Crown, in the form of the magnificent collection of drawings by the ancient masters and engravings in the Windsor library. Although Mr. Woodward had had no systematic art training, he had acquired, in a really remarkable degree, a knowledge of some of the higher branches of art, and his reputation as a critic and connoisseur was daily extending. At the time of his death he was occupied upon a life of Leonardo Da Vinci. Mr. Woodward, who was in his 53rd year, leaves behind him a numerous family.

Mr. Woodward was born at Norwich in 1816, graduated at London University, and was for many years the pastor of an Independent Church at Bungay. When elected to the post of Queen's librarian he told the late Prince Consort that not only was he a Nonconformist, but that he was educated to be a Nonconformist minister, and the Prince Consort said, "You were recommended to me for your great knowledge of literature, English and foreign, and it does not matter to me whether you belong to the Church of England or are a Nonconformist."

We learn that Mr. W. C. Bennett, of Greenwich, has received from the senate of the University of Tusculum of Virginia, the degree of LL.D., in recognition of his valuable contributions to English literature.

In the recent examinations for the degree of B.A. in the Queen's University in Ireland, the first honours in experimental science, the gold medal and prize, was obtained by Mr. Walter Llewellyn Lewis, of the Queen's College, Galway, eldest son of the Rev. John Lewis, Upper Bangor, North Wales.

It is stated that Sir S. M. Peto, Bart., is about to proceed to Hungary in connection with some new railways.

In consequence of Lord Derby's illness, the banquet to the Duke of Abercorn, and also the United Protestant Demonstration, which were to have taken place at Belfast this week, have been postponed.

The Lord Mayor elect (Mr. Alderman Besley) has appointed the Rev. J. V. Povah, M.A., Rector of St. Anne, Aldergate, as his chaplain for the ensuing mayoralty.

The vacancy in the Board of Customs caused by the death of Mr. Grey will, it is announced, not be filled up.

The Scarborough Town Council are making arrangements to give a "loyal and fitting reception" to the Prince of Wales on his expected visit to the town next month.

NATIONAL EDUCATION LEAGUE.

The first general meeting of the members of this association was held at Birmingham on Tuesday, October 13th, Mr. George Dixon, M.P., in the chair. The chairman, in explaining its objects, (which have already been stated in our columns) said that there were some who did not understand what was meant by the words, "all schools aided by local rates to be unsectarian."

Now, what they meant by that word unsectarian was that in all schools it should be prohibited to teach the Catechism, creeds, or theological tenets, peculiar to particular sects. Those were not to be taught during school hours, but beyond that prohibition they did not go. They left everything else to be decided by the school managers, who, as the representative of the rate-payers, would follow the best guide in such matters—namely, the wishes of the inhabitants of the districts. School managers, for instance, would have the power to permit or prohibit the use of the Bible, but if sanctioned it must be read without sectarian note or comment. They were also to have the power to grant the use of schoolrooms, out of school hours, for purposes of religious instruction. He trusted they were all agreed upon the best way of dealing with what was called the religious difficulty—namely, to put it on one side. Having decided to exclude from the curriculum of these primary schools all those religious subjects about which difference of opinion existed, let them leave the carrying out of that principle to the school authorities in a spirit of generous confidence.

It was stated that the Society of Arts had sent a donation to the funds and a deputation, without, however, pledging themselves to all the details of the scheme. The report presented to the meeting stated that although no public meeting had been held, 3,500 persons of influence, including forty members of the House of Commons, and between 300 and 400 ministers of religion, had already joined the League, by formally assenting to its principles. Branches had been constituted in London, Manchester, Bradford, Bristol, Leicester, Sheffield, Liverpool, Leeds, Huddersfield, Exeter, Bath, Warrington, Devonport, Carlisle, Merthyr, Wednesbury, South Hants, and the Isle of Wight. A number of gentlemen (20), having the work strongly at heart, had offered sums amounting in the aggregate to 15,000*l.*, payment of the same being by annual instalments spreading over ten years. It is proposed a general meeting of the members shall be held annually in different parts of the kingdom, and that a Council chosen on those occasions shall be a consultative body. The work of the League will be to collect and disseminate information on education matters and to provide instruction so accessible and so graduated that the child of the poorest artisan shall have it within his power to fit himself for any position capable of being attained by a citizen of the United Kingdom.

Archdeacon SANDFORD, in moving the adoption of the report, said he had long been of opinion that they would have to resort to compulsory education; to obtain such an education there must be a rate; and in a country like this, with so many denominations and so many differences, it would be impossible to have an education supported by rate, unless they had the teaching unde-

nominational. Mr. GEORGE DAWSON said the time had arrived when the nation must take the matter in hand, and it must be altogether unsectarian. In reply to those who said they would rather have no education than education without religion, he said he would prefer a clean Atheist to a dirty one.

Mr. EDMUND POTTER, M.P., moved, and Dr. HARDY seconded, the appointment of the Executive Council.

Professor FAWCETT, M.P., moved a resolution to this effect:—

That a bill embodying the principles of the League be prepared for introduction to Parliament next session. The resolution, he said, gave a pledge to the whole nation that the League was resolved to take prompt and decided action to secure an educational system for the people. The question had gone beyond the stage of inquiry. It was ripe for legislation. If the Government bill ignored any of their essential principles, and was such as they could not accept, the only course left to them would be to insist upon their own measure, and the two being before the country the country would decide which they would support. Professor ROGERS seconded the resolution, which was supported by Mr. LLOYD JONES, and carried.

At the afternoon sitting, Mr. DIXON, M.P., read the first paper, which was on "The Best System for National Schools based upon Local Rates and Government Grants." He said that the central idea in the scheme of the National Education League was that the education of the people should no longer continue to be based exclusively upon the isolated and often fitful efforts of individuals, however valuable those efforts might be; but that the State should become responsible for the education of the whole of its children. This responsibility need not involve taking charge of all existing schools. Where education was being satisfactorily carried on no further action from the State would be required. It would suffice if provisions were made for the transfer to the school Boards of those schools whose managers desired it. No measure for a national education will be complete unless it contained the following enactments:—

The entire cost of erecting or maintaining national rate schools to be defrayed out of the rates and taxes of the country, in the proportion of one-third from the former and two-thirds from the latter. The principle of payment on results to be continued. Power to be given for the compulsory purchase of school sites. In every county and large municipality a school board to be elected of the ratepayers or their representatives. These boards should ascertain what schools were wanted, and see that they were provided; should negotiate the transfer of existing schools to the local authorities wherever such transfer was desired by the managers, or would be of advantage to the district; should appoint committees to manage schools, or groups of schools; should levy the necessary rates, claim the Government grants, and pay all the expenses of the schools; should keep registers of all the children of school age in their district, and should appoint school officers to make out and periodically revise the above registers and undertake the duty of enforcing attendance. The duties of these school officers might be performed by the schoolmasters in thinly-populated districts. The boards should provide also for the due repair and maintenance of the schools, and the punishment of absentees or their parents.

By this plan, Mr. Dixon contended, they would by no means destroy the influence of voluntaryism, and would retain the advantages of local government and avoid the evils of centralisation.

Professor ROGERS read a paper on the question as to the source from which the funds necessary to provide for the machinery of secular learning should come; this was a point which ought to be settled at once. The Professor discussed the question at great length, and said that he was driven to recommend that the tax for education should be derived from that financial abomination, the Consolidated Fund.

A discussion ensued upon the papers, in the course of which Mr. APPLEGARTH (London) said he entirely sympathised with the objects of the League, and, directly representing 9,500 workmen, he could assure them that the programme, although not embodying all they might desire, met the views they entertained upon the question of education. After speeches in favour of the League from Mr. Green (President of the Birmingham Trades Council) Sir C. Rawlinson, Sir W. Guise, and the Hon. Auberon Herbert, the conference adjourned. In the evening the mayor gave a *souirée* to the members in the town-hall, which was well attended.

On Wednesday morning the conference resumed its sittings with an increased attendance. Dr. ROWLAND WILLIAMS read the first paper, which discussed the application of the principles of the League to the agricultural districts; and Mr. Alderman RUMNEY, of Manchester, followed with a paper which discussed its application to the manufacturing districts. The special correspondent of the *Daily News* gives an excellent sketch of the day's proceedings, and the general result of the conference, which we quote:—

The chief point brought out in the day's discussion was the entire failure of the educational parts of the Factory Acts. Mr. Potter, M.P. for Carlisle, repeated his declaration that they had entirely failed to secure the education of the children. One great point of Alderman Rumney's paper was the failure of the half-time system in all but those very exceptional cases in which the manufacturer has schools of his own, and takes an interest in them. Mr. Mundella, M.P., in a speech which gave a tone to the whole of the subsequent proceedings, declared that the Workshops Act was a complete failure, although by that and by the Factory Acts a form of compulsory education is actually established. But both Mr. Mundella and Mr. C. Paget threw some light on the causes of this failure. Mr. Mundella

graphically described the system as one which neglects a child till it is eight or ten years of age, and then, just as it begins to work, insists on its going to school. Mr. Paget, who was called up in consequence of a reference which Mr. Mundella made to his successful application of the half-time system to his agricultural labourers, said that he receives boys at nine years of age, on condition that they could read decently. Then they go to work and to school on alternate days, and the change from work to school makes schooling seem like holiday, while the day's intermission of work keeps them from being bent, and wearied, and worn out by their labour. But the condition of success in this system is that the boys learn to read before they enter upon it, and Mr. Paget expressed his conviction that any half-time system must fail which does not insist on the children knowing, at least, how to read before they go to work at all. Here is the point at which the present half-time system under Factory Acts and the Workshops Act breaks down. Of course a good deal has been said to-day as to the break down of the entire system of education under the Committee of Council. Dr. Hodgson illustrated its merely mechanical nature by some good stories.

The point most dwelt upon on Wednesday morning was compulsion, and in the afternoon unsectarianism. In fact, these are the two points around which the whole interest has gathered. Mr. Mundella, who said he had just received the National Education Act of the North German Confederation, and described the new Austrian school system as the most liberal in Europe, advocated the Saxon form of compulsion, and quoted from an American school inspector's report to show that, apart from compulsion, even the American school system was failing in New York and the West. The Saxon system is one of registration. We register the householder only—Saxony registers all his children. If a man does not send his child to school at six years of age the Head Director of the school sends him word that the child must come, and inviting him to the school reads the Act to him. If then he is still contumacious he is fined a franc, and the franc fine, which very rarely needs to be enforced, never fails to be effectual. Other schemes were suggested, such as the Massachusetts Truant Act, and the forbidding children to go to work at all till they could read; but the house register and the fine, as not needing the policeman and not putting the matter under the criminal law, met most favour. On the point of unsectarian instruction there was a good deal of desire to have a clearer and sharper definition of the meaning of the word. The Hon. Auberon Herbert read a paper which dealt with the subject, and Mr. G. Holyoake followed. Just as the afternoon meeting was closing the question came up again, and threatened its harmony. A resolution was put into the hands of the chairman proposing to define the word as excluding all religious instruction. The chairman, in mentioning the fact to the meeting, said that he had had three such resolutions submitted to him, but that they neither of them were any clearer than the word they professed to interpret, and as the Provisional Committee had decided on not having any resolutions at all, he declined to put it to the meeting. There were many sympathisers with the resolution, who wished to have the word "unsectarian" authoritatively defined, but the meeting sustained the chairman, and the matter dropped. So that the word unsectarian remains, and its meaning is understood to be that the Bible is to be read in the schools, if the local managers desire it, but to be read without note or comment; and that all catechisms and doctrinal books are excluded. The movement is therefore not one for exclusively secular schools, but for unsectarian schools, in which the morality of Christianity may be taught in the Bible words and from the Bible itself.

One feature of this series of meetings deserves notice. Mr. Lloyd Jones, on the first morning, speaking for Mr. Odger, handed in a resolution passed at a meeting of representatives of trade societies in London, and spoke of it as giving in the adhesion of the working classes of the kingdom to the League. Many representative men of the working classes were present, Mr. Howell, Mr. Applegarth, Mr. Holyoake, and several others, and they one and all testified that the working men whom they represented were in favour of national, compulsory, unsectarian education. Resolutions to a similar effect were sent in from some influential trade societies in Birmingham, and all who spoke from large knowledge of the working classes said that the compulsory element of the scheme was its chief attraction for them. This has, in fact, been the universal feeling at these meetings. Everybody agrees that the lowest stratum of the population cannot be reached and raised without the lever of compulsory educational powers. But it is equally agreed that these powers must be vested in the local authorities. The form of the compulsion is quite a secondary consideration. Let the local authorities be able to secure the attendance of every child at school, and the work will be done. The feeling which has most completely pervaded the meeting has been that only two points are needful, and that all the rest will solve themselves. "Give us rate-supported schools and compulsory attendance on them, and those schools must, in the long run, become free schools and unsectarian schools." The good sense and business tact which have presided over the deliberations of these two days have greatly contributed to the success of the gathering. Mr. Dixon has shown himself an admirable chairman, and Mr. Collings has shown himself an equally efficient honorary secretary. It is to those two gentlemen that the successful starting of the League is chiefly owing.

On Wednesday evening there was a numerously attended public meeting in the Town Hall, the Mayor (Mr. Holland) in the chair. Mr. G. DIXON, in moving the first resolution, approving the objects of the League, said they had now in Mr. Forster a Minister of Education—(applause)—who had the will to do so; but he was afraid there were difficulties in the way. To Mr. Forster the members of the League would say, "We have taken upon ourselves the performance of a duty than which none can be higher, the duty of seeing to the education of every child in this country. That duty we will perform with you as our leader, if you will; but, if not, in spite of you." (Applause.) Professor FAWCETT, in seconding the resolution, made an eloquent speech, which was received with much enthusiasm. The

other speakers were Mr. Mundella, M.P., Mr. J. Chamberlain, and Mr. Alderman Carter, M.P.

The following letter has been addressed by Edward Baines, Esq., M.P., to the secretary of the National Education Union:—

Headingley Lodge, Leeds, Oct. 14, 1869.

Sir,—The plan of the National Education Union, which you have been so good as to send me, seems to me the best considered and most unexceptional that has been published.

So far as I can see, it would (as it professes) "cover the whole field of the education of the working classes."

It aims at the "instruction of all children without exception."

It utilises the existing schools, which it would be equally unwise and impracticable to attempt to set aside.

It supplements them where defective, by providing for the children of paupers and vagrants, and by more liberal grants to infant, mixed, and evening schools.

It secures that the education shall be effective, by prolonging the half-time system till the children are able to pass a satisfactory examination in reading, writing, and arithmetic.

It provides for moral and religious training, not by requiring it as a condition of State aid, but by aiding denominational (as well as secular) schools.

It guards the rights of conscience, by requiring a conscience clause in all aided schools, and giving to parents a free choice of the schools.

It acknowledges parental responsibility, and does not burden the rates with the cost of educating children whose parents are able to bear that cost themselves.

It facilitates the completing of our educational system, not by overthrowing institutions to which the public faith is pledged, and towards which millions of money have been voluntarily contributed in reliance on that pledge, but by extending and improving the laws relative to primary and industrial education.

Without binding myself to the prospectus in every word, or pledging myself to every detail by which the plan may be sought to be carried out, and reserving my perfect freedom to judge of the plan which may be proposed by the Government in the coming session of Parliament, I repeat my general and hearty concurrence in the paper which bears your name.

I must add that I see no objection to a law permitting, or even requiring, towns and districts where a want of schools is ascertained to exist, and where, after notice, the want is not supplied by voluntary agency, to provide schools out of the public rates.

I am, Sir, your obedient servant,
EDWARD BAINES.
The Rev. Wm. Stanyer, M.A., Hon. Secretary.

THE BYRON SCANDAL.

The doubts of those who hesitate to reject Mrs. Stowe's account of the reason that led to the separation of Lord and Lady Byron will (says the *Pall Mall Gazette*) be very much diminished by a perusal of "The Byron Mystery" in the new number of the *Quarterly Review*. For that article contains some hitherto unpublished letters from Lady Byron to Mrs. Leigh, which could never have been written had Lady Byron at that time believed what she talked of later. And these letters were written at the date of the separation or immediately afterwards. In one of them Lady Byron assures "Augusta" that "I am 'truth itself' when I say that whatever the situation may be, there is no one whose society is dearer to me, or can contribute more to my happiness. These feelings will not change under any circumstances, and I should be grieved if you did not understand them. Should you hereafter condemn me I shall not love you less." In another letter, written the day after Lady Byron left London for Kirby Mallory, she says, "My dearest A., it is my great comfort that you are in Piccadilly"; that is to say, with Lord Byron. A few days afterwards she again tells "Dearest A., "You have been ever since I knew you my best comforter," and a later epistle thus concludes;—"Farewell! God bless you, from the bottom of my heart." It is impossible to imagine that Lady Byron could have written in this way to "Augusta," within a month of her separation from her husband, had the cause of that divorce been what Mrs. Stowe describes. That originally Lady Byron is responsible for the story nobody doubts; she seems to have repeated it to various people at various times and with some variation of circumstances. What, then, is to be said at last? Very much, we are afraid, what our keen epigrammatic Reviewer has to say: "Lady Byron could at first account for her gifted husband's conduct on no hypothesis but insanity; and now, by a sort of Nemesis, there is no other hypothesis on which the moralist can charitably account for hers." She thought and talked herself into a delusion.

The *New York Times* of the 7th of October states that Mrs. Stowe has addressed the following "card" to the editor of the *Hartford Courant*:—

Mrs. Stowe desires the friends of justice and fair dealing to publish for her this announcement:—That she has kept silence heretofore in regard to the criticisms on her article on Lady Byron for two reasons.

First.—Because she regarded the public mind as in too excited a state to consider the matter dispassionately;

Second.—Because she has expected the developments of additional proofs in England, some of which, of great importance, have already come to hand.

Mrs. Stowe is preparing a review of the whole matter, with further facts and more documents, including several letters of Lady Byron to her, attesting the vigour and soundness of her mind at the period referred to, and also Mrs. Stowe's own letters to Lady Byron at the same time, which were returned to her by the executors soon after that lady's death. She will also give the public a full account of the circumstances and reasons which led her to feel it to be her duty to make this disclosure as an obligation alike of justice, gratitude, and personal friendship.

Miscellaneous.

THE POTATO DISEASE is spreading rapidly in Cumberland in the district around Carlisle. Farmers are hurrying their crops into market and selling them at comparatively low rates.

REPRESENTATION OF GLASGOW AND ABERDEEN UNIVERSITIES.—Mr. J. S. Mill has declined to become a candidate. The addresses of Mr. Smith, of Jordanhill, and Mr. Gordon, have been published. It is expected that the united Liberal interest will now be enlisted on behalf of Mr. Smith.

THE UNITED KINGDOM BAND OF HOPE UNION.—A bazaar and fancy fair in aid of the above association was opened yesterday at the Agricultural Hall, Islington, under very distinguished patronage, and will remain open two more days. In addition to the sale of articles, various entertainments will be provided, comprising dissolving views, illustrated lectures, velocipedes performances, and concerts, some of the latter being on a large scale.

THE FENIAN PRISONERS.—The Irish Amnesty Association have decided not to hold any more demonstrations for the present. At a meeting held on Thursday night a resolution to that effect was proposed by Mr. Butt, Q.C., seconded by Mr. G. H. Moore, M.P., and adopted. There have, however, been several great meetings in Ireland during the week, and on Sunday next there is to be a great demonstration in Hyde Park.

CAUTION TO HOUSEKEEPERS.—The *South London Press* says that a new system of strategic house robbery has come into fashion in South Lambeth. The lady of the house is tempted out by a ruse to visit a neighbour's residence, when the robber enters her abode, and if confronted by the servant or any other person left in the house, feigns to be intoxicated, and then suddenly makes his escape. If no inmates are found, the plunder is rapidly proceeded with.

THE FOOT-AND-MOUTH DISEASE has broken out with great virulence in the south of Yorkshire. Some farmers have lost the whole of their cattle. The West Riding magistrates held a consultation on Thursday night as to the best means of restraining its ravages in the district, and resolved to adopt restrictive measures. From the first record of actual operations under the Contagious Diseases (Animals) Act, we learn that 1,602 animals suffering from foot-and-mouth disease have been destroyed at our ports—nearly all on their importation into London. The great majority of those destroyed were sheep.

A CHILD LOST AND FOUND.—A nurse named Barry went off a week ago with a child of Lieutenant-Colonel Hickie, living near Maidenhead, owing to some grudge, or revenge. No traces of the fugitive were found for some days. The father appealed to the papers for help. The fugitive was arrested at Liverpool on Sunday night. It is stated that the child had evidently been well treated. Barry, who is an Irishwoman, formerly lived in America, and it seems to have been her intention to proceed thither again on the first opportunity. Colonel and Mrs. Hickie went to Liverpool on Monday and repossessed themselves of the child.

POLITICAL EVICTION IN WALES.—According to a correspondent of the *Carnarvon Herald* a flagrant instance of "political eviction" has taken place in Carnarvonshire. Several of Major Nanney's tenants, it is said, who either voted for the Liberal candidate or refrained from voting at the last election have received notice to quit. Among them are some who have spent their money in converting barren wastes into fertile fields, and have been held up by the Major and his agent as "model farmers," and worthy of the imitation of their fellow-tenants. Perhaps Major Nanney has an explanation, and it is only fair to wait for it; but if the story, as recorded, is true, it will give a great impetus to the movement just started for establishing a Tenants' Relief Fund. —*Shrewsbury Free Press*.

THE EUROPEAN ASSURANCE COMPANY.—The petitions for the winding-up of this company came on before Vice-Chancellor James on Monday. After hearing the arguments of counsel for the company, individual shareholders, and policy-holders, all of whom resisted the winding-up, his Honour said [he did not consider it had been satisfactorily made out that the company was in an insolvent condition, and dismissed the petition with costs. The decision was received apparently with great satisfaction by the large number of persons who filled the Court. An extraordinary general meeting of the shareholders has been summoned for the 10th of next month. The summonses against the directors of the Albert Assurance Company were dismissed by Mr. Cox on Saturday, in consequence of the absence of Mr. Lee, the prosecutor.

EDUCATIONAL STUDIES.—The prizes gained in the Manchester centre at the last Oxford examinations were distributed on Wednesday in the Free Trade Hall by the Earl of Carnarvon. His lordship delivered a long address on the question of education, speaking of educational studies from a scholastic point of view.

He was only inferentially political in treating of the study of history. Amidst all the storm of party, he said, they might be satisfied that real progress is made. He did not mean by any particular legislation, because he had his doubts whether particular legislation is a real indication of progress. What he meant was, that progress is made in the general temper and character with which we look at and deal with things. He said this of literature, of the press, of politicians, and of the union of all the educated classes, from the

poorest tradesman to the highest noble, to defend society and to manage, as well as possible, its affairs. Sir Thomas Bazley, M.P., Mr. J. T. Hibbert, M.P., and Mr. Hugh Birley, M.P., were also among the speakers at the meeting.

THE GOVERNMENT AND THE FENIANS.—In a letter to the Amnesty Committee in Dublin, The O'Donoghue, M.P., expresses his opinion that the Government, "collectively and individually, heartily commiserate the unfortunate condition of the prisoners, and are most anxious to liberate them, if they can do so consistently with what they consider their duty to the State"; but he is equally convinced "that they will not, as they cannot, without degrading the functions of Government or betraying the trust reposed in them, yield anything to the faintest semblance of unconstitutional pressure." "How my dear countrymen," he adds, "in their cells must curse the vanity of the heartless sputters, who would persuade the world that, while powerless to save the captive from being dragged within the prison walls, they can nevertheless extort his release. It is this loathsome fastian that keeps the door locked, and not the unpeased wrath or vindictiveness of either the Government or British people. Let us approach the Government with the respect due to their position, and with a confidence which not only their acts but the attested worth of their individual character entitles them to. If we take this course, I have no doubt of the result."

THE LAND QUESTION.—A meeting of representatives of various working-class organisations was held on Wednesday for the purpose of considering the land question, and to form a "Political and Social Land League." One of the speakers, a Mr. Hennessey, said he believed the only cure for the miseries of Ireland was the abolition of landlordism, and that that abolition was as necessary for England as for Ireland. His plan was to buy the landlords out in both countries, and let the State dispose of the land for the benefit of the whole people. Another speaker objected to the long name proposed to be given to the new organisation. "They had banners which had cost a hundred pounds each, and with a new title their banners would be useless. They might depend upon it those members would be wanted before the winter was over for larger meetings than had yet been seen in the metropolis." Mr. Weston said "the land was the Lord's; and who ever heard of the Lord asking for any rent?" Let them have a universal-suffrage Parliament, and then pay out the landlords on the valuation of that Parliament. Mr. Murray said that the state of the usury laws pressed more heavily on the working classes than the landed interests. He trusted that the working men were not going to take the side of the money-lenders against the landed interest. He said, let them fight both. The resolutions submitted to the meeting were five in number, and declared the present monopoly in land to lie at the base of all the evils that afflict society; that those evils can only be removed by the restoration of the land to its rightful inheritors—the people; that the land should be held by the State as trustees for the people; that the present proprietors should be compensated in terminable annuities; and that the State should lease or let the land to the people under certain conditions. Only two of these resolutions were disposed of when the meeting adjourned.

Gleanings.

The Holborn Viaduct was opened for foot-passenger traffic on Thursday morning.

Henry Ward Beecher says it will never do to "preach cream and practise skim-milk."

In many parts of New Zealand beef is selling at 3d. per pound.

The personality of the late Mr. W. H. Forman, merchant, Queen-street, London, has been proved under 1,000,000.

A respectably dressed man threw himself over Southwark Bridge on Wednesday afternoon, crying out as he went over, "Gone for ever!"

A second edition of Murray's new monthly, the *Academy*, is published. The first edition reached 16,000 copies.

Mrs. Gordon, of Parkhill, Aberdeenshire, is engaged in writing a life of Sir David Brewster, her father.

A steam shovel, capable of doing the work of 100 men, has just been put in use on one of the Illinois railroads, for the purpose of loading cars with gravel.

Four persons, each provided with a silver trowel, laid the foundation-stone of a Wesleyan Chapel at Aston, near Birmingham, one day last week. This is a novelty—likely to be so no longer if each of the four subscribed liberally.

The boy who, when asked to what trade he would wish to be brought up, replied, "I will be a trustee, because ever since papa has been a trustee we have had pudding every day," was a wise child in his generation.

The *Jewish Messenger*, an able and orthodox organ of the Jews, argues that the Suez Canal is the greatest of all enterprises, as it portends the autonomy of Egypt, and the restoration of Palestine to the Jews.

A young lady, whose family were very much in the habit of making conundrums, was one evening asked by her husband, in an excited tone, "Why are these doors always left open?"—"I give it up!" instantly replied the wife.

Queen Anne was in the habit of hearing the

Church of England service read to her while she was dressing, the clergyman in the next room and the door open. But when the Queen came to that part of her toilette requiring a change of her under garments, the door was shut. Usually service proceeded; but one uncouth priest stopped short, and exclaimed that he would not "whistle the word of God through a keyhole."

A CAPITAL RETORT.—An old bachelor picking up a book, exclaimed, upon seeing a wood-cut representing a man kneeling at the feet of a woman, "Before I would kneel to a woman, I would encircle my neck with a rope and stretch it." And then, turning to a young woman, he inquired, "Do you not think it would be the best thing I could do?" "It would undoubtedly be the best for the woman," was the sarcastic reply.

Births, Marriages, and Deaths.

BIRTHS.

KING.—June 3, at Tuasivi, Samoa, the wife of the Rev. James King, of a son.

NORRIS.—October 18, at 9, Buckingham Vale, Clifton, the wife of John F. Norris, barrister-at-law, of a daughter.

MARRIAGES.

PHILLIPS-BRAGG.—October 7, at the Friends' Meeting-House, Shootley Bridge, Mr. John Phillips, of Plymouth, to Elizabeth Balkwill, eldest daughter of Charles H. Bragg, of Lintz-green and Newcastle-on-Tyne.

DAVIES-BOADLE.—October 7, at the Friends' Meeting-House, Birkenhead, Peter Hogarth, son of Peter Davies, of Beasbrook, Ireland, to Mary Scott, third daughter of the late William B. Boadle, of Birkenhead.

MASSINGHAM-WILSON.—October 8, at the Congregational Chapel, Ramsbury, by the Rev. J. A. Harrison, James, the elder son of Jas. Massingham, Esq., of Eaton Villa, Hackney, to Sybella, eldest daughter of Mr. W. Wilson, Ramsbury.

HASLAM-HODGSON.—October 9, at the Congregational Church, Grimshaw-street, Preston, by the minister, the Rev. G. F. Newman, Mr. William Haslam, to Miss Betsey Hodgson.

BROCKWAY-GAUNTLETT.—October 11, at the Baptist Chapel, Honiton, by the Rev. W. E. Foote, Mr. G. S. Brockway, to Emily Sarah, eldest daughter of Mr. T. H. Gauntlett, both of Honiton.

PEARSE-JEFFERIES.—October 12, at the Independent Chapel, Wrington, Mr. Albert Pearce, missionary to the South Seas, to Miss Susan Jeffries, of Wrington.

DYKES-SQUIRE.—October 12, at the Congregational Church, Castlegate, Nottingham, by the Rev. C. Slater, M.A., Mr. Frank Dykes, of Bolton, Lancashire, to Caroline, second daughter of Mr. C. Squire, of Nottingham.

CROWTHER-RILEY.—October 12, at Square-road Congregational Church, Halifax, by the Rev. C. Illingworth, Mr. Levi Crowther to Miss Ann Riley, both of Halifax.

SHORT-ROCK.—October 12, at Carr's-lane Chapel, by the Rev. R. W. Dale, M.A., Mr. George Short, of the Hagley-road, Edgbaston, to Frances Sophia, second daughter of the late William Rock, Esq., of Edgbaston.

WEIR-ELLIS.—October 13, at Salem Chapel, York, by the Rev. James Parsons, the Rev. John Weir, D.D., of London, to Margaret, relief of Mr. Wm. Ellis, of Belle Vue, near York.

GALLOWAY-GALLOWAY.—October 13, at the Methodist New Connexion Chapel, Woodhouse-lane, Leeds, by the Rev. Wm. Dunkerley, John Henry, eldest son of Mr. James Galloway, of Bolton-le-Moors, to Clara Lavinia, second daughter of Mr. John Galloway, Leeds.

ILLINGWORTH-SMITH.—October 14, at the Baptist Chapel, Quorndon, Leicestershire, by the Rev. J. T. Gale, assisted by the Rev. Isaac Stubbins, William, second son of Mr. Illingworth, Leeds, to Emily, youngest daughter of the late Rev. A. Smith, of Quorndon.

DEATHS.

McMICHAEL.—August 4, at 78, Dawson-street, Ballarat, Victoria, aged two years, Priscilla Ann, the beloved child of John Clinch and Esther McMichael.

MABBS.—August 17, at Ransome, Michigan, Mr. W. H. Mabbs, aged seventy-eight, formerly of Mountnessing, Wickettord, and Chatham. He emigrated to the United States thirty-six years since, taking a wife and large family, all of whom, with the exception of one son, still survive.

DALE.—October 2, at Brantree, in his seventieth year, Mr. Robert Dale, father of the Rev. R. W. Dale, of Birmingham.

JONES.—October 5, after a few hours' illness, C. Jones, son of C. Jones, Esq., of Windsor-road, Ealing, aged eleven years.

JUBBS.—October 6, at West Smethwick, Birmingham, aged eight months, William Henry Paton, the beloved child of the Rev. W. Walker and Martha Jubb.

OLIVER.—October 15, at Bournemouth, Cathariae, wife of John S. Oliver, Esq., Edinburgh, and daughter of Duncan McLaren, Esq., M.P.

LANKESIER.—October 17, at Mount Lodge, Royston, Herts, Ernest Butler, eldest son of William G. and Mary M. Lankester, of Southampton, aged nine years.

BANK OF ENGLAND.

(From Wednesday's *Gazette*.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 82, for the week ending Wednesday, Oct. 13.

ISSUE DEPARTMENT.

Notes issued	£33,163,700	Government Debt £11,015,100
		Other Securities .. 3,984,900
		Gold Coin & Bullion 18,163,700

£33,163,700

£33,163,700

BANKING DEPARTMENT.

Proprietors' Capital £14,553,000	Government Securities ..
Reserves .. 8,074,201	Inc. dead weight annuity £15,211,953
Public Deposits 3,488,725	Other Securities .. 15,082,133
Other Deposits .. 18,482,729	Notes .. 8,953,145
Seven Day and other Bills .. 603,564	Gold & Silver Coin 966,991

£40,204,222

£40,204,222

Oct. 14, 1869.

GEO. FORBES, Chief Cashier.

HOLLOWAY'S OINTMENT AND PILLS.—NEVER AT FAULT.—In all irritations of the skin, sores, ulcers, burns, and serofluous enlargements of the glands, Holloway's Ointment presents a ready and easy means of cure, which never disappoints the most favourable expectations. It manifests a peculiar power in restraining inflammation, removing stagnation, cooling the heated blood, and checking all acrimonious or unhealthy discharges. Whilst thus acting locally, the Pills are no less remarkable for their power in improving the general condition and habit of the body, which renders the cures complete and permanent. Under the general influence of these potent remedies, the puny infant becomes the robust child, the pale and emaciated regain colour and roundness, and the dyspeptic eat freely without fear.

Markets.

CORN EXCHANGE, LONDON, Monday, Oct. 18.

The show of English wheat on the stands was small this morning, but arrivals from abroad were liberal. The tone of the trade was firmer, and selected parcels of English wheat made an advance of 1s. per qr. from the prices of this day week. Foreign wheat met improved demand at fully previous prices, and American wheat was 1s. per qr. dearer. Flour was unchanged in value. Peas and beans were steady at late quotations. Malting barley was fully as dear, grinding descriptions also were in fair request. Indian corn was rather dearer. Of oats arrivals are less abundant, and they recovered 6d. to 1s. from the recent depression. Cargoes of wheat on the coast are 6d. to 1s. per qr. dearer since Monday last. Indian corn is fully as dear as last week.

CURRENT PRICES.

	Per Qr.	Per Qr.
WHEAT—	s. d.	s. d.
Essex and Kent,		
red, old .. .	47 to 48	39 to 41
Ditto new .. .	40 46	44 45
White, old .. .	48 52	40 44
" new .. .	41 49	40 44
Foreign red .. .	44 46	40 43
" white .. .	46 49	
BARLEY—		
English malting ..	30 34	31 32
Chevalier .. .	38 43	
Distilling .. .	34 36	
Foreign .. .	30 32	
MALT—		
Pale .. .	—	
Chevalier .. .	—	
Brown .. .	49 57	
BEANS—		
Ticks .. .	33 40	
Harrow .. .	42 44	
Small .. .	—	
Egyptian .. .	38 40	Norfolk & Suffolk 32 33
FLOUR—		
Town made .. .	40 47	
Country Marks ..	36 37	
Flour Norfolk & Suffolk ..	32 33	

BREAD.—LONDON, Saturday, Oct. 16.—The prices of wheaten bread in the metropolis are from 7d. to 8d.; household ditto, 6d. to 7d.

METROPOLITAN CATTLE MARKET, Monday, Oct. 18.—The total imports of foreign stock into London last week amounted to 10,491 head. In the corresponding week in 1868 we received 7,924; in 1867, 12,556; in 1866, 11,253; and in 1865, 24,129 head. At the cattle market this morning trade was particularly firm, and all descriptions of stock tended upwards in value. The sheep market was scantly supplied, owing to the foreign arrivals having again been intercepted at Smithfield gave additional strength to the quotations. There was a moderate supply of English beasts, but no Scotch animals came to hand, and the general quality of the stock was somewhat inferior. Prime Herefords and Hunts changed hands freely at an improvement of fully 2d. per stone, some choice lots having sold at 5s. 8d. per Siba. The general top figure, however, was 5s. 6d. From Lincolnshire, Leicestershire, and Northamptonshire, we received about 1,680 shorthorns, &c.; from other parts of England, 450 various breeds; and from Ireland, 320 oxen, cows, &c. The number of sheep in the pens was small, but the animals were in fair condition. The demand for all breeds was active, and an advance of from 2d. to 4d. per Siba. took place in prices. Best Southdowns and Herefords sold at 5s. 6d. per Siba., some exceptionally good pens having realised as much as 5s. 10d. There was a fair demand for calves at late rates. For pigs there was a steady inquiry at previous prices.

Per Siba. to sink the Offal.

	s. d. s. d.	s. d. s. d.
Inf. coarse beasts. 3 4 to 3 10	Prime Southdown 5 8 to 5 10	
Second quality 4 0 4 6	Lambs .. . 0 0 0 0	
Prime large oxen. 4 10 5 4	Lge. coarse calves 4 4 5 2	
Prime So. & do. 5 6 5 8	Prime small .. . 5 4 5 10	
Coarse inf. sheep 3 8 4 2	Large hogs .. . 4 4 5 4	
Second quality 4 4 5 4	Meatsm. porkers. 5 6 6 0	
Pr. coarse woolled 5 4 5 6		
Quarter-old store pigs, 22s. to 26s. each.		

SMITHFIELD MEAT MARKET, Monday, Oct. 18.

The supplies of meat were moderate. The trade was very firm, especially for mutton, and extreme rates were realised.

Per Siba. by the carcass.

	s. d. s. d.	s. d. s. d.
Inferior beef .. .	8 4 to 8 8	Inf. mutton .. . 8 10 4 0
Middling ditto .. .	8 8 3 10	Middling ditto .. . 4 2 4 4
Prime large .. .	4 4 4 8	Prime ditto .. . 4 0 5 4
Do. small do. .. .	4 10 5 0	Vea .. . 4 8 5 0
Large pork .. .	4 4 4 8	Small pork .. . 5 4 5 8

COVENT GARDEN, Saturday, Oct. 16.—Great dulness prevails in business, both wholesale and retail. The supply is very good. Pears consist of Marie Louise, Duchesse d'Angouleme, Gansel's Bergamot, and others. Apples, of Cox's Orange Pippin, King of Pippins, and Ribston Pippin. Flowers chiefly consist of pelargoniums, magnonette, fuchsias, lilliums, asters, and a few pompon chrysanthemums.

PROVISIONS, Monday, October 18.—The arrivals last week from Ireland were 4,047 firkins butter, and 3,851 bales bacon, and from foreign ports, 25,525 packages butter, and 1,052 baled bacon. In Irish butter we had more doing last week, and sales effected to a fair extent, and in some instances at an advance of 1s. to 2s. per cwt. Foreign generally met a fair sale, best Dutch advanced 2s. to 4s. per cwt. The bacon market ruled steady; supplies, both English and Hamburg, being about equal to the demand. There was no change in value.

BOROUGH HOP MARKET, Monday, October 18.—Our market has been well supported during the past week by a strong demand for every class of home-growth, at full value, fine samples generally commanding a slight advance, owing to their scarcity. Imports from Europe continue small, the yield having fallen short of all estimates in Bavaria, Bohemia, Baden, and Wurtemberg. From Belgium and Alsace the consignments so far are insignificant. New York advises to the 2nd inst. report a quiet trade at late quotations. The crop by account comes down far short of all expectation both as to quantity and quality. Mid and East Kent, 5s. 10s., 6s. 10s., to 7s. 10s.; Wealds, 4s. 10s., 5s. 5s., to 6s. 15s.; Sussex, 4s. 5s., to 5s. 6s.; Farmhams, 5s. 12s., 6s. 10s., to 7s. 10s. The import of foreign hops into London last week consisted of 228 bales from Antwerp, 5s. Boulogne, 7s. Dieppe, 15s. Ghent, 18s. Hamburg, 11s. Ostend, and bales from Rotterdam.

POTATOES.—BOROUGH AND SPITALFIELDS.—Monday, Oct. 18.—These markets are moderately supplied with potatoes. A limited business has been doing, at our quotations. The import into London last week consisted of 3 bags from Hamburg, 12s. packages 95 sacks 602 bags from Antwerp, 2 sacks Dunkirk, 5 bags Rotterdam, and 5 sacks from Oporto. English Shaws, 6s. to 7s. per ton; English Regentes, 7s. to 9s. per ton; French, 6s. to 6s. per ton.

SEED, Monday, Oct. 18.—English cloverseed comes out very slowly, and sales were not made for want of the article. Foreign cloverseed was held on former terms. In trefoils little passing, and prices unvaried. New white mustardseed was held for quite as much money. English cloverseed supported prices. Foreign qualities were offered at very moderate rates. New winter tares dull and cheaper. Baltic spring qualities, offered at 4s. per qr. last Monday, could to-day be bought at 4s. or under per qr.

WOOL, Monday, Oct. 18.—There is no particular feature to notice in the market; but the tone is hopeful, and holders regard present prospects with encouragement. Lustre wools have been in steady request at full currencies; but middle and low qualities have ruled dull of sale. Prices generally remain without important variation.

OIL, Monday, Oct. 18.—Linseed oil is dull and easier. Rape has been quiet. Other oils have commanded but little attention. Turpentine is quiet; but petroleum is more sought after.

TALLOW, Monday, Oct. 18.—The market is quiet, on easier terms. Y.C. on the spot, 4s. 3d. per cwt.; new, 4s. 3d. Town tallow, 4s. 3d. net cash.

COAL, Monday, Oct. 18.—Market heavy, at last day's rate. Elliot, 18s. 6d.; Hetton, 19s.; Hettone South, 18s. 6d.; Hetton Lyons, 17s. 6d.; Haswell, 19s.; Hawthorn, 17s.; Heugh Hall, 18s. 6d.; Kelloe South, 18s. 6d.; Keuper Grange, 17s. 6d.; Tunstall, 17s. 9d.; Hartley's, 18s. 6d.; Tees, 18s. 6d.; Wylam West, 18s. 3d. Ships fresh arrived, 4s.; ships left from last day, 6s.—total, 5s.; ships at sea, 7s.

Advertisements.

ROYAL POLYTECHNIC.—New and Popular Entertainments—Monday at 3, and daily at 3 and 8, Professor PEPPER'S new and profusely-illustrated Lecture on the TENSTOONSTELLING, or International Exhibition of Amsterdam.—Mr. BRETT'S ORATION on "Life and Life Assurance," daily at quarter to 1.—Messrs. HENRY and WALTER WARDROPER'S NEW MUSICAL and MIMETIC ENTERTAINMENT, entitled, "Peculiar People of the Period; or, Sketches of Life in High, Low, and No Society," daily at 4 and 9.

COTTAGE HOMES for the LITTLE ONES—ALEXANDRA ORPHANAGE for INFANTS Hornsey-rise, near Highgate, N.

100 infants are under the care of the Charity.

200 can be accommodated.

400 when the plan is completed.

The buildings are only partly finished and occupied for want of funds. There is a heavy debt upon the building; until that is provided for no further progress can be made. The Committee plead for a class of Infant Orphans for whom scarcely any provision is made—those of Clerks, Shopmen, Warehousemen, and others; and they earnestly seek assistance at the present time. The plan is simple, and will be inexpensive when all the arrangements are completed. The only salaries paid are to the Matron and the household. Contributions will be thankfully received by

JOSEPH SOUL, Hon. Sec.

Office, 73, Cheapside.

The next election of infants will be on the 18th of November.

ORPHAN WORKING SCHOOL, MAITLAND PARK, HAVERSTOCK-HILL, N.W.

400 Orphans are now in the schools.

5,552 have been received since its formation.

Sixty-seven were admitted last year.

The CHARITY depends upon VOLUNTARY SUBSCRIPTIONS FOR FIVE-SIXTHS of ITS ANNUAL INCOME.

The NEXT ELECTION will take place in JANUARY.

Orphans of both sexes, from any part of the kingdom, are eligible between seven and eleven years of age. Forms for nominating candidates may be obtained of the Secretary.

A donation of 10s. upwards, constitutes a governor for life; 5s. 6s. a life subscriber; annual governor, 1s. 1s. and upwards; 10s. 6d. a subscriber.

JOSEPH SOUL, Secretary.

73, Cheapside, London, E.C.

A SYLUM for FATHERLESS CHILDREN, REEDHAM, near CROYDON.

270 Children, from 2 to 15 years of age, are now in this HOME, at a cost of about £22 per head per annum.

ANNUAL SUBSCRIPTIONS are £2,200, to meet an expenditure of £6,000.

A debt of £1,100 on the building and of £3,000 borrowed to meet current expenses prevents any attempt to extend the benefits of this valuable charity.

DONATIONS AND INCREASED ANNUAL SUBSCRIPTIONS are very earnestly solicited.

Will the generous donor of £1,000 to several charities extend his liberality to this?

All communications to be addressed to Mr. G. Stancliff, at the Office, 10, Poultry, E.C.

LOUGHBOROUGH PARK CHAPEL, COLD HARBOUR-LANE, BRIXTON. NINTH ANNIVERSARY, 1859.

Rev. D. A. HERSCHELL, Minister.

Sermons will be preached on TUESDAY EVENING, October 26th, at Seven o'clock, by the Rev. ADOLPH SAPPHIR, of Greenwich. On SUNDAY, October 31st, at Eleven a.m., by the Rev. Professor NEWTH, of New College.

In the evening, at half-past Six o'clock, by the Rev. Dr. STOUGHTON, of Kensington.

COLLECTIONS will be made in aid of the Repairing Fund.

TRINITY CONGREGATIONAL CHURCH, ORFORD-ROAD, WALTHAMSTOW.

Rev. W. S. H. FIELDEN, Minister.

The MEMORIAL STONE of the NEW CHURCH will be laid by JAMES SPICER, Esq., J.P., of Woodford, at half-past four o'clock p.m., on TUESDAY, October 26th, 1869.

A PUBLIC MEETING will also be held at the HALL. W. FOWLER, Esq., M.P., of Forest House, Leyton, will take the chair at Seven o'clock.

Addresses will be delivered by various ministers.

Tea will be provided at the Public Hall, at Six o'clock p.m.

Tickets, including admission to the ceremony, One Shilling each, may be obtained of the Treasurer, Mr. George Unwin, 24, Bucklersbury, E.C.; or the Hon. Sec., Mr. J. Higham, East Avenue, Walthamstow. Trains from Bishopsgate-street, 2.20, 3.20, 4.40, 5.20; and Fenchurch-street, 2.10, 3.10, 4.10, 5.10, and 5.30.

Contributions are urgently needed to complete the building, and may be paid to the Treasurer, Hon. Secretary, or to the Bankers, Messrs. Barclay and Co., Lombard-street.

GOVERNESS WANTED (resident) at Cheshunt, in a Gentleman's family at Edgbaston. Must be thoroughly proficient in Music, Drawing, French, and German, in addition to a sound English education. Competent to take advanced pupils.—Apply, by letter, stating terms and references, to 89 Box, Post-office, Birmingham.

TO PARENTS and GUARDIANS.—

WANTED, an intelligent, well-educated YOUTH as an APPRENTICE to a CHEMIST and DRUGGIST, where he would have opportunities for acquiring a thorough knowledge of the business, and meet with a comfortable home. A month's probation to ensure mutual satisfaction. References given and required. Apply to Mr. Charles Jones, Pharmaceutical Chemist, Market-place, Hanley. Business established 1820.

BRITISH EMPIRE MUTUAL LIFE ASSURANCE COMPANY,

32, New Bridge-street, London, E.C.

(Empowered by Special Act of Parliament.)

DIRECT

LONDON and SUBURBAN MUTUAL BUILDING-SOCIETY.

Enrolled in 1854, pursuant to Act of Parliament.

SHARES, £25 each, may be paid in one sum, or by Monthly Subscription of £5 per share.

INVESTING MEMBERS receive 5 per cent. Interest, and Share of Surplus Profits.

MONEY ADVANCED on MORTGAGE without premium for any term of years.

JONATHAN TAYLOR, Secretary.

Office:—107A, FENCHURCH STREET, E.C.

M. R. COOKE BAINES,
SURVEYOR AND COMPENSATION VALUER.

106, Cheapside, E.C.

Every information supplied as to the various Metropolitan improvements.

Claims against Railway and other Public Companies prepared and arranged.

ALL DESCRIPTIONS OF PROPERTY VALUED FOR PROBATE, &c.

Money obtained on Freehold or Leasehold Securities.

SCHOOL FITTINGS.—Messrs. BANKS and CO.'S PATENT. Revised Illustrated Price Sheet of every article required in a well-furnished School sent for three stamps.

Parsonage Works, Albert-street, Manchester.

GENUINE FLOUR.

Super White (for pastry) 9s. per bushel.

Best Household (for bread making) 8s. "

Orders sent within Four Miles Carriage Free.

S. HIBBERDINE, 169, TOTTENHAM COURT-ROAD.

USE ONLY THE

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MY numerous engagements, and especially my duty to *Good Words* make it impossible for me to continue to act as Editor of *Good Words for the Young*. But I have peculiar pleasure in intimating that my friend Mr. GEORGE MACDONALD has kindly undertaken the duties of the office. The Boys and Girls who read this Magazine—and every Boy and Girl of sense does so—may now rest assured that, like a splendid racing yacht, *Good Words for the Young* will beat all competitors, having such a fine "Old Boy" at the helm, and a steady "North Wind" at his back.

When I have a little more leisure, and if the Editor will give me leave, I may occasionally meet my youthful readers again for fun and frolic "as in the days when I was young," and sometimes, too, for more serious talks, such as they will one day, sooner or later, thank me for. In the meantime, may God bless the Boys and Girls, and the Magazine, and its Editor.

NORMAN MACLEOD.

"The child is father of the man."—WORDSWORTH.

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AFTER what my honoured friend, the ex-Editor of *Good Words for the Young*, has so kindly written, little is required of me beyond greeting my old friends in my new capacity. I promise to try to please them. I think it is the duty of everyone to please everyone else, where nothing wrong is involved. But I should not think it worth while to make it my business to please, except for the hope of being of service. I want to keep the Magazine up to its good title; and I shall be often turning over in my mind how to give variety and worth to its contents. Dr. MACLEOD has left me such a good staff of helping friends, that I start with ease. To resume his simile, he has handed me the tiller-ropes with a fair wind filling the sails, and an able crew—every man fit to be captain himself—crowding the deck; so that I may trust well to bring the yacht *Good Words for the Young* into the port of Good Hearing in safety every month.

GEORGE MACDONALD.

COMMENCEMENT OF A NEW VOLUME OF THE SUNDAY MAGAZINE,

SEVENPENCE MONTHLY, ILLUSTRATED.

EDITED BY THOMAS GUTHRIE, D.D.

"O day most calm, most bright.
The week were dark but for thy light;
Thy torch doth show the way."—HERBERT.

FIVE yearly issues of the *Sunday Magazine* being before the public, it is not now necessary to define either its aim or its working. Enough to say that what it has been it will continue to be, with this addition, that it will avail itself of all the improvements which experience has shown to be desirable, so as to help its readers more and more to make the first day of the week a preparation for the rest, and to show themselves better Christians all the week in consequence of their employment of Sunday.

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